JOURNAL

OF THE

SIXTEENTH GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH,

HELD IN

ASHEVILLE, N. C.,

MAY 4-21, 1910.

19076

EDITED BY

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SESSIONS OF THE GENERAL CONFERENCE.

FROM 1846 TO 1910.

NUMBER.	WHERE HELD.	DATE.	SECRETARY.
First Session[1]	Petersburg, Va.	May 1–23, 1846	T. N. Ralston.
Second Session[2]	St. Louis, Mo.	May 1–14, 1850	T. O. Summers.
Third Session[3]	Columbus, Ga.	May 1–31, 1854	T. O. Summers.
Fourth Session	Nashville, Tenn.	May 1–31, 1858	T. O. Summers.
Fifth Session[4]	New Orleans, La.	April 4–May 3, 1866.	T. O. Summers.
Sixth Session[5]	Memphis, Tenn.	May 4–26, 1870	T. O. Summers.
Seventh Session	Louisville, Ky	May 1–26, 1874	T. O. Summers.
Eighth Session	Atlanta, Ga.	May 1–25, 1878	T. O. Summers.
Ninth Session[6]	Nashville, Tenn.	May 1–25, 1882	T. O. Summers.
Tenth Session[7]	Richmond, Va.	May 5–25, 1886	J. S. Martin.
Eleventh Session[8]	St. Louis, Mo.	May 7–26, 1890	W. P. Harrison.
Twelfth Session	Memphis, Tenn.	May 3–21, 1894	W. P. Harrison.
Thirteenth Session[9]	Baltimore, Md.	May 5–23, 1898	J. J. Tigert.
Fourteenth Session[10]	Dallas, Tex.	May 7–26, 1902	J. J. Tigert.
Fifteenth Session[11]	Birmingham, Ala.	May 3–21, 1906	J. J. Tigert.
Sixteenth Session[12]	Asheville, N. C.	May 4–21, 1910	A. F. Watkins.

[1] Bishops Joshua Soule and James O. Andrew presiding. William Capers and Robert Paine elected bishops. [2] H. B. Bascom elected bishop. [3] G. F. Pierce, John Early, and H. H. Kavanaugh elected bishops. [4] Conference was to have been held in April, 1862, but did not meet on account of the war then raging. W. M. Wightman, E. M. Marvin, D. S. Doggett, and H. N. McTyeire elected bishops. [5] John C. Keener elected bishop. [6] A. W. Wilson, Linus Parker, J. C. Granbery, and R. K. Hargrove elected bishops. T. O. Summers died during the session, and John S. Martin was chosen Secretary. [7] W. W. Duncan, C. B. Galloway, E. R. Hendrix, and J. S. Key elected bishops. [8] A. G. Haygood and O. P. Fitzgerald elected bishops. [9] W. A. Candler and H. C. Morrison elected bishops. [10] E. E. Hoss and A. Coke Smith elected bishops. [11] J. J. Tigert, Seth Ward, and James Atkins elected bishops. On the election of J. J. Tigert as bishop, A. F. Watkins was made Secretary. [12] Collins Denny, J. C. Kilgo, W. B. Murrah, W. R. Lambuth, R. G. Waterhouse, E. D. Mouzon, and J. H. McCoy elected bishops.

DELEGATES ELECT

TO THE

SIXTEENTH GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH.

SESSION HELD IN ASHEVILLE, N. C., MAY 4-21, 1910.

Alabama Conference.—*Clerical:* A. J. Lamar, J. S. Frazer, W. M. Cox, J. M. Dannelly, O. C. McGehee. Alternates—S. M. Hosmer, Henry Trawick. *Lay:* W. F. Feagin, A. E. Barnett, T. D. Samford, G. Mac Featherston, E. W. Berry. Alternates—M. Lightfoot, John Massey, E. W. Thorpe, R. R. Jones, E. R. Malone..... 10

Arkansas Conference.—*Clerical:* F. S. H. Johnston, J. H. O'Bryant, Alternates—J. M. Hughey, J. A. Anderson. *Lay:* P. W. Furry, J. H. Reynolds. Alternates—H. F. Rogers, J. F. Munday..... 4

Baltimore Conference.—*Clerical:* Collins Denny, F. J. Prettyman, E. V. Regester, T. J. Lambert, H. P. Hamill. Alternates—J. A. Anderson, J. A. Kern, W. H. Woolf. *Lay:* T. T. Fishburne, M. L. Walton, L. W. Davis, E. Chase Bare, A. B. Pugh. Alternates—Fuller Bernard, D. L. Coon, N. W. Russell..... 10

Brazil Mission Conference.—*Clerical:* J. W. Tarboux. Alternate—H. C. Tucker. *Lay:* C. G. S. Shalders. Alternate—Hentz Coachman 2

Central Mexico Mission Conference.—*Clerical:* J. B. Cox. Alternate—Noe Aguilar. *Lay:* Antonio Gutierrez. Alternate—Joel Quiñones 2

China Mission Conference.—*Clerical:* David L. Anderson. Alternate—George R. Loehr. *Lay:* Fletcher Sims Brockman. Alternate—Hu Kia Nong..... 2

Columbia Conference.—*Clerical:* E. H. Mowre. Alternate—E. B. Jones. *Lay:* Victor P. Moses. Alternate—W. C. Repass..... 2

Denver Conference.—*Clerical:* Thomas S. Wheeler. Alternate—Robert U. Waldraven. *Lay:* E. R. Robinson. Alternate—J. R. Killian 2

East Columbia Conference.—*Clerical:* H. S. Shangle. Alternates—J. W. Compton, J. D. Crooks. *Lay:* W. M. Campbell. Alternates—Paul Priest, W. E. Cross..... 2

Florida Conference.—*Clerical:* Ira S. Patterson, L. W. Moore, J. P. Hilburn. Alternates—John A. Hendry, W. J. Carpenter, J. R. Cason. *Lay:* C. Brinkley, L. J. Cooper, F. D. Jackson. Alternates—A. W. McLearn, Charles W. White, R. H. Johnson..... 6

German Mission Conference.—*Clerical:* E. A. Konken. Alternate—C. A. Lehmberg. *Lay:* C. H. Beneke. Alternate—F. A. Grote.... 2

Holston Conference.—*Clerical:* R. G. Waterhouse, J. A. Burrow, J. W. Perry, W. S. Neighbors, T. C. Schuler, F. Richardson. Alternates—I. P. Martin, S. D. Long. *Lay:* Creed F. Bates, G. F. Mellen, S. C. Williams, W. W. Hughes, Henry C. Stuart, George R. Stuart. Alternates—Seldon Longley, A. D. Reynolds..... 12

Illinois Conference.—*Clerical:* W. T. Mathis. Alternate—W. D. Baylock. *Lay:* J. W. Brown. Alternate—J. G. Hardy..... 2

Kentucky Conference.—*Clerical:* E. G. B. Mann, J. L. Clark, J. O. A. Vaught. Alternates—John R. Deering, J. L. Weber. *Lay:* H. A. Power, B. J. Durham, E. C. O'Rear. Alternates—R. M. Smith, Tim Needham 6

Little Rock Conference.—*Clerical:* T. E. Sharp, S. Anderson, T. H. Ware. Alternate—W. F. Evans. *Lay:* George Thornburgh, J. H. Hinemon, W. K. Ramsey. Alternate—W. J. Pinson..... 6

Los Angeles Conference.—*Clerical:* Robert Paine Howell. Alternate—James E. Crutchfield. *Lay:* H. A. Hughes. Alternate—Nathan Newby 2

Louisiana Conference.—*Clerical:* Franklin N. Parker, Nicholas E. Joyner, Paul M. Brown. Alternates—J. M. Henry, R. H. Wynn. *Lay:* H. H. White, W. L. Weber, R. R. Reid. Alternates—T. V. Ellzey, R. T. McClendon..... 6

Louisville Conference.—*Clerical:* Frank M. Thomas, Gross Alexander, Robert W. Browder, Albert P. Lyon. Alternates—S. J. Thompson, R. F. Hayes. *Lay:* James W. Clay, Rufus Holbert, A. F. Fraser, A. C. Taylor. Alternates—Charles M. Phillips, W. L. McNeal 8

Memphis Conference.—*Clerical:* W. G. Hefley, H. B. Johnston, R. W. Hood, J. W. Blackard. Alternates—W. E. Thompson, R. H. Mahon. *Lay:* John R. Pepper, John B. Howell, Thomas B. King, Jere M. Porter. Alternates—J. A. Robins, Albert W. Biggs..... 8

Mexican Border Mission Conference.—*Clerical:* David W. Carter. Alternate—J. A. Phillips. *Lay:* Andrés Osuna. Alternate—B. S. Branham 2

Mississippi Conference.—*Clerical:* H. M. Du Bose, I. W. Cooper, H. W. Featherstun, A. F. Watkins. Alternates—M. L. Burton, G. H. Galloway. *Lay:* R. W. Millsaps, L. P. Brown, W. W. Ellis, A. G. Norrell. Alternates—John A. McLeod, J. C. Cavett..... 8

Missouri Conference.—*Clerical:* C. M. Bishop, W. A. Hanna, O. E. Brown, A. C. Johnson, J. J. Reed. Alternates—H. L. Davis, S. P. Cresap. *Lay:* B. J. Casteel, J. J. Hewitt, J. A. Leavell, M. E. Lawson, A. P. Settle. Alternates—C. M. Hay, R. T. Bond..... 10

Montana Conference.—*Clerical:* D. B. Price. Alternates—J. B. Parnall, E. J. Stanley. *Lay:* G. C. Baldwin. Alternates—E. W. Barrington, H. B. Bell..... 2

New Mexico Conference.—*Clerical:* J. B. Cochran. Alternate—C. S. Wright. *Lay:* C. S. Sipple. Alternate—J. H. Harper..... 2

North Alabama Conference.—*Clerical:* Frank P. Culver, James H. McCoy, Harry C. Howard, Thomas G. Slaughter, Frank W. Brandon, Edgar M. Glenn. Alternates—John D. Simpson, George W. Read, Joseph I. Williams. *Lay:* Thomas C. Banks, Jesse B. Wadsworth, Michael N. Manning, William T. Sanders, Etheridge J. Garrison, Nathan M. Rowe. Alternates—Samuel T. Blackwell, William Hood, Walter K. McAdory..... 12

North Carolina Conference.—*Clerical:* John C. Kilgo, T. N. Ivey, W. L. Cuninggim, J. N. Cole, R. C. Beaman. Alternates—M. Bradshaw, R. B. John. *Lay:* Joseph G. Brown, J. H. Southgate, H. A. Page, J. F. Bruton, T. J. Jarvis. Alternates—D. B. Zollicoffer, W. B. Cooper..... 10

North Georgia Conference.—*Clerical:* James E. Dickey, John D. Hammond, James H. Eakes, Merritt J. Cofer, William P. Lovejoy, Thomas J. Christian, Beverly P. Allen. Alternates—Joseph A. Sharp, Joel T. Daves, Charles E. Dowman. *Lay:* John D. Walker, Sam Tate, John N. Holder, John T. Duncan, John L. Loftis, Joseph A. McCord, Samuel E. Leigh. Alternates—J. C. Wardlaw, T. W. Harbin..... 14

North Mississippi Conference.—*Clerical:* William B. Murrah, Thomas W. Lewis, Robert Abner Meek, John W. Boswell. Alternates—William W. Woollard, Ben P. Jaco. *Lay:* Joseph Reid Bingham, John A. Lowe, James D. Barbee, G. L. Jones. Alternates—Parham Williams, John H. Sherard..... 8

North Texas Conference.—*Clerical:* G. C. Rankin, J. M. Peterson, W. D. Bradfield, C. M. Harless, E. W. Alderson, D. H. Aston. Alternates—R. G. Mood, B. H. Bounds, J. F. Pierce. *Lay:* C. A. Sanford, E. H. McCuistion, B. M. Burgher, R. E. Cofer, Sid Bass, P. C. Thurmond. Alternates—E. G. Knight, J. H. Matthews, M. D. Brown 12

Northwest Mexican Mission Conference.—*Clerical:* J. F. Corbin. Alternate—J. H. Fitzgerald. *Lay:* S. I. Esquivel. Alternate—José Pacheco 2

Northwest Texas Conference.—*Clerical:* H. A. Boaz, John M. Barcus, G. Samuel Hardy, Samuel R. Hay, John R. Nelson, J. T. Griswold, Jerome Duncan, J. G. Putman, I. E. Hightower. Alternates—O. F. Sensabaugh, S. A. Barnes, Horace Bishop, James Campbell. *Lay:* W. Erskine Williams, W. C. Rylander, G. A. F. Parker, E. B. Bynum, R. S. Hyer, C. M. Patillo, B. H. Woods, Jr., T. F. Temple, J. M. Robertson. Alternates—Ed McCullough, F. F. Downs, George W. Barcus, Joe J. Mickle..... 18

Oklahoma Conference.—*Clerical:* N. L. Linebaugh, O. E. Goddard, L. L. Johnson, G. B. Winton, S. G. Thompson, T. F. Brewer. Alternates—J. S. Lamar, W. F. Dunkle, C. M. Coppedge. *Lay:* D. H. Linebaugh, T. S. DeArmon, A. E. Bonnell, B. C. Clark, I. D. Hitchcock, T. P. Howell. Alternates—Ed. S. Vaught, Ed. Nix, Frank Jones 12

Pacific Conference.—*Clerical:* J. A. Batchelor, J. J. N. Kenney. Alternates—J. A. Wailes, M. Hodgson. *Lay:* J. S. Austin, G. V. Northey. Alternates—J. W. Potter, J. D. Randel..... 4

St. Louis Conference.—*Clerical:* W. F. McMurry, M. T. Haw, N. B. Henry. Alternates—S. H. Wainright, John M. Moore. *Lay:* John W. Vaughan, B. G. Shackelford, C. L. Whitener. Alternates—S. D. Pearce, J. P. Foard..... 6

South Carolina Conference.—*Clerical:* E. O. Watson, John O. Willson, R. E. Stackhouse, L. F. Beaty, J. W. Daniel, M. B. Kelly. Alternates—M. L. Carlisle, W. I. Herbert, S. A. Nettles. *Lay:* C. C. Featherstone, G. C. Hodges, H. P. Williams, H. N. Snyder, B. G. Gregg, G. W. Gruber. Alternates—W. R. Osborne, F. B. Gary, C. L. DuRant..... 12

South Georgia Conference.—*Clerical:* William N. Ainsworth, Thomas D. Ellis, William C. Lovett, Bascom Anthony, John H. Scruggs, A. M. Williams. Alternates—M. A. Morgan, J. B. McGehee, Ed. F. Cook. *Lay:* W. B. Stubbs, R. F. Burden, J. B. Wight, H. J. Fulbright, N. E. Harris, R. L. Grier. Alternates—C. C. Brown, J. H. Perkins, J. Alex Smith..... 12

Southwest Missouri Conference.—*Clerical:* C. H. Briggs, Paul H. Linn, W. T. McClure, William H. Winton. Alternates—A. H. Barnes, W. C. Hill. *Lay:* W. J. Campbell, Perry S. Rader, William M. Campbell, Frank M. Gray. Alternates—C. W. Litchfield, Jonn A. Rich 8

Tennessee Conference.—*Clerical:* Herschel B. Reams, Edwin B. Chappell, Walter R. Lambuth, Thomas A. Kerley, Wilbur F. Tillett. Alternates—W. T. Haggard, W. B. Taylor, J. W. Cherry. *Lay:* Robert H. Peoples, Thomas A. Embrey, Oscar K. Holladay, Fount P. McWhirter, W. T. Rogers. Alternates—O. W. Patton, J. H. Kirkland, W. C. Dibrell..... 10

Texas Conference.—*Clerical:* George S. Sexton, James Kilgore, James W. Moore, W. W. Watts, O. T. Hotchkiss. Alternates—Charles F. Smith, Ellis Smith, J. T. Smith. *Lay:* M. D. Fields, W. M. Stone, T. S. Garrison, D. H. Abernathy, L. L. Jester. Alternates—J. D. Campbell, J. E. Armstrong, H. W. Cummings..... 10

Virginia Conference.—*Clerical:* B. F. Lipscomb, James Cannon, W. J. Young, W. A. Christian, R. H. Bennett, J. C. Reed, E. H. Rawlings. Alternates—J. T. Mastin, George E. Booker, J. T. Whitley. *Lay:* John P. Branch, W. W. Vicar, H. E. Barrow, T. J. Barham, W. H. Vincent, W. C. Ivey, Frank Talbott. Alternates—George P. Adams, E. F. Storey, Thomas Whitehead..... 14

West Texas Conference.—*Clerical:* E. D. Mouzon, J. E. Harrison, A. J. Weeks, V. A. Godbey. Alternates—J. M. Alexander, Sterling Fisher, W. T. Renfro. *Lay:* G. G. Johnson, V. M. West, J. W. Robbins, A. T. Cocke. Alternates—J. K. Rector, S. D. Seale, W. N. Hagy, S. J. Batchelor..... 8

Western North Carolina Conference.—*Clerical:* J. H. Weaver, T. F. Marr, J. C. Rowe, H. K. Boyer, G. H. Detwiler, W. L. Sherrill. Alternates—S. B. Turrentine, W. R. Ware, R. M. Hoyle. *Lay:* W. D. Turner, J. L. Nelson, F. M. Weaver, W. R. Odell, C. H. Ireland, F. S. Lambeth. Alternates—C. W. Tillett, J. S. Martin, H. A. Hayes 12

Western Virginia Conference.—*Clerical:* U. V. W. Darlington, H. M. Smith. Alternate—A. E. O'Dell. *Lay:* J. M. Skinner, J. Charles Mohler. Alternate—W. J. Cottle..... 4

White River Conference.—*Clerical:* Fred Little, R. C. Morehead. Alternate—J. K. Farris. *Lay:* F. M. Daniel, J. M. Williams. Alternate—R. A. Dowdy 4

Clerical delegates	155
Lay delegates	155
Total	310

ALPHABETICAL LIST OF DELEGATES ELECT.

CLERICAL DELEGATES.

Name.	Conference.
Ainsworth, William N.	S. Georgia
Alderson, E. W.	North Texas
Alexander, Gross	Louisville
Allen, Beverly P.	North Georgia
Anderson, David L.	China Mission
Anderson, S.	Little Rock
Anthony, Bascom.	South Georgia
Aston, D. H.	North Texas
Barcus, John M.	Northwest Texas
Batchelor, J. A.	Pacific
Beaman, R. C.	North Carolina
Beaty, L. F.	South Carolina
Bennett, R. H.	Virginia
Bishop, C. M.	Missouri
Blackard, J. W.	Memphis
Boaz, H. A.	Northwest Texas
Boswell, John W.	North Mississippi
Boyer, H. K.	Western N. Carolina
Bradfield, W. D.	North Texas
Brandon, Frank W.	North Alabama
Brewer, T. F.	Oklahoma
Briggs, C. H.	Southwest Missouri
Browder, Robert W.	Louisville
Brown, O. E.	Missouri
Brown, Paul M.	Louisiana
Burrow, J. A.	Holston
Cannon, James	Virginia
Carter, David W.	Mexican Bor. Mis.
Chappell, Edwin B.	Tennessee
Christian, Thomas J.	North Georgia
Christian, W. A.	Virginia
Clark, J. L.	Kentucky
Cochran, J. B.	New Mexico
Cofer, Merritt J.	North Georgia
Cole, J. N.	North Carolina
Cooper, I. W.	Mississippi
Corbin, J. F.	N. W. Mexican Mission
Cox, J. B.	Central Mexico Mission
Cox, W. M.	Alabama
Culver, Frank P.	North Alabama
Cuninggim, W. L.	North Carolina
Daniel, J. W.	South Carolina
Dannelly, J. M.	Alabama
Darlington, U. V. W.	W. Virginia
Denny, Collins	Baltimore
Detwiler, G. H.	Western N. Carolina
Dickey, James E.	North Georgia
Du Bose, H. M.	Mississippi
Duncan, Jerome.	Northwest Texas
Eakes, James H.	North Georgia
Ellis, Thomas D.	South Georgia
Featherstun, H. W.	Mississippi
Frazer, J. S.	Alabama
Glenn, Edgar M.	North Alabama
Godbey, V. A.	West Texas
Goddard, O. E.	Oklahoma
Griswold, J. T.	Northwest Texas
Hamill, H. P.	Baltimore
Hammond, John D.	North Georgia
Hanna, W. A.	Missouri
Hardy, G. Samuel,	N. W. Texas
Harless, C. M.	North Texas
Harrison, J. E.	West Texas
Haw, M. T.	St. Louis
Hay, Samuel R.	Northwest Texas
Hefley, W. G.	Memphis
Henry, N. B.	St. Louis
Hightower, I. E.	Northwest Texas
Hilburn, J. P.	Florida
Hood, R. W.	Memphis
Hotchkiss, O. T.	Texas
Howard, Harry C.	North Alabama
Howell, Robert Paine.	Los Angeles
Ivey, T. N.	North Carolina
Johnson, A. C.	Missouri
Johnson, L. L.	Oklahoma
Johnston, F. S. H.	Arkansas
Johnston, H. B.	Memphis
Joyner, Nicholas E.	Louisiana
Kelly, M. B.	South Carolina

Name.	Conference.
Kenney, J. J. N.	Pacific
Kerley, Thomas A.	Tennessee
Kilgo, John C.	North Carolina
Kilgore, James	Texas
Konken, E. A.	German Mission
Lamar, A. J.	Alabama
Lambert, T. J.	Baltimore
Lambuth, Walter R.	Tennessee
Lewis, Thomas W.	N. Mississippi
Linebaugh, N. L.	Oklahoma
Linn, Paul H.	Southwest Missouri
Lipscomb, B. F.	Virginia
Little, Fred	White River
Lovejoy, William P.	North Georgia
Lovett, William C.	South Georgia
Lyon, Albert P.	Louisville
Mann, E. G. B.	Kentucky
Marr, T. F.	Western North Carolina
Mathis, W. T.	Illinois
McClure, W. T.	Southwest Missouri
McCoy, James H.	North Alabama
McGehee, O. C.	Alabama
McMurry, W. F.	St. Louis
Meek, Robert Abner.	N. Mississippi
Moore, James W.	Texas
Moore, L. W.	Florida
Morehead, R. C.	White River
Mouzon, E. D.	West Texas
Mowre, E. H.	Columbia
Murrah, William B.	N. Mississippi
Neighbors, W. S.	Holston
Nelson, John R.	Northwest Texas
O'Bryant, J. H.	Arkansas
Parker, Franklin N.	Louisiana
Patterson, Ira S.	Florida
Perry, J. W.	Holston
Peterson, J. M.	North Texas
Prettyman, F. J.	Baltimore
Price, D. B.	Montana
Putman, J. G.	Northwest Texas
Rankin, G. C.	North Texas
Rawlings, E. H.	Virginia
Reams, Herschel B.	Tennessee
Reed, J. C.	Virginia
Reed, J. J.	Missouri
Regester, E. V.	Baltimore
Richardson, F.	Holston
Rowe, J. C.	Western N. Carolina
Schuler, T. C.	Holston
Scruggs, John H.	South Georgia
Sexton, George S.	Texas
Shangle, H. S.	East Columbia
Sharp, T. E.	Little Rock
Sherrill, W. L.	Western N. Carolina
Slaughter, Thomas G.	N. Alabama
Smith, H. M.	Western Virginia
Stackhouse, R. E.	South Carolina
Tarboux, J. W.	Brazil Mission
Thomas, Frank M.	Louisville
Thompson, S. G.	Oklahoma
Tillett, Wilbur F.	Tennessee
Vaught, J. O. A.	Kentucky
Ware, T. H.	Little Rock
Waterhouse, R. G.	Holston
Watkins, A. F.	Mississippi
Watson, E. O.	South Carolina
Watts, W. W.	Texas
Weaver, J. H.	Western N. Carolina
Weeks, A. J.	West Texas
Wheeler, Thomas S.	Denver
Williams, A. M.	South Georgia
Willson, John O.	South Carolina
Winton, G. B.	Oklahoma
Winton, William H.	S. W. Missouri
Young, W. J.	Virginia

LAY DELEGATES.

Abernathy, D. H.	Texas
Austin, J. S.	Pacific
Baldwin, G. C.	Montana
Banks, Thomas C.	North Alabama
Barbee, James D.	North Mississippi
Bare, E. Chase	Baltimore
Barham, T. J.	Virginia
Barnett, A. E.	Alabama
Barrow, H. E.	Virginia
Bass, Sid	North Texas

Name.	Conference.
Bates, Creed F.	Holston
Beneke, C. H.	German Mission
Berry, E. W.	Alabama
Bingham, Joseph Reid.	N. Mississippi
Bonnell, A. E.	Oklahoma
Branch, John P.	Virginia
Brinkley, C.	Florida
Brockman, Fletcher Sims.	China Mis.
Brown, J. W.	Illinois
Brown, Joseph G.	North Carolina
Brown, L. P.	Mississippi
Bruton, J. F.	North Carolina
Burden, R. F.	South Georgia
Burgher, B. M.	North Texas
Bynum, E. B.	Northwest Texas
Campbell, W. J.	Southwest Missouri
Campbell, W. M.	East Columbia
Campbell, William M.	S. W. Missouri
Casteel, B. J.	Missouri
Clark, B. C.	Oklahoma
Clay, James W.	Louisville
Cocke, A. T.	West Texas
Cofer, R. E.	North Texas
Cooper, L. J.	Florida
Daniel, F. M.	White River
Davis, L. W.	Baltimore
DeArmon, T. S.	Oklahoma
Duncan, John T.	North Georgia
Durham, B. J.	Kentucky
Ellis, W. W.	Mississisppi
Embrey, Thomas A.	Tennessee
Esquivel, S. I.	N. W. Mexican Mis.
Feagin, W. F.	Alabama
Featherston, G. Mac.	Alabama
Featherstone, C. C.	South Carolina
Fields, M. D.	Texas
Fishburne, T. T.	Baltimore
Fraser, A. F.	Louisville
Fulbright, H. J.	South Georgia
Furry, P. W.	Arkansas
Garrison, Etheridge J.	N. Alabama
Garrison, T. S.	Texas
Gray, Frank M.	Southwest Missouri
Gregg, B. G.	South Carolina
Grier, R. L.	South Georgia
Gruber, G. W.	South Carolina
Gutierrez, Antonio.	C. Mex. Mission
Harris, N. E.	South Georgia
Hewitt, J. J.	Missouri
Hinemon, J. H.	Little Rock
Hitchcock, I. D.	Oklahoma
Hodges, G. C.	South Carolina
Holbert, Rufus.	Louisville
Holder, John N.	North Georgia
Holladay, Oscar K.	Tennessee
Howell, John B.	Memphis
Howell, T. P.	Oklahoma
Hughes, H. A.	Los Angeles
Hughes, W. W.	Holston
Hyer, R. S.	Northwest Texas
Ireland, C. H.	Western N. Carolina
Ivey, W. C.	Virginia
Jackson, F. D.	Florida
Jarvis, T. J.	North Carolina
Jester, L. L.	Texas
Johnson, G. G.	West Texas
Jones, G. L.	North Mississippi
King, Thomas B.	Memphis
Lambeth, F. S.	Western N. Carolina
Lawson, M. E.	Missouri
Leavell, J. A.	Missouri
Leigh, Samuel E.	North Georgia
Linebaugh, D. H.	Oklahoma
Loftis, John L.	North Georgia
Lowe, John A.	North Mississippi
Manning, Michael N.	N. Alabama
McCord, Joseph A.	North Georgia
McCuistion, E. H.	North Texas
McWhirter, Fount P.	Tennesseee
Mellen, G. F.	Holston
Millsaps, R. W.	Mississippi
Mohler, J. Charles.	W. Virginia
Moses, Victor P.	Columbia
Nelson, J. L.	Western N. Carolina
Norrell, A. G.	Mississippi
Northey, G. V.	Pacific
Odell, W. R.	Western N. Carolina
O'Rear, E. C.	Kentucky
Osuna, Andrés.	Mexican Bor. Mis.
Page, H. A.	North Carolina
Parker, G. A. F.	Northwest Texas
Patillo, C. M.	Northwest Texas

Name.	Conference.
Peoples, Robert H.	Tennessee
Pepper, John R.	Memphis
Porter, Jere M.	Memphis
Power, H. A.	Kentucky
Pugh, A. B.	Baltimore
Rader, Perry S.	Southwest Missouri
Ramsey, W. K.	Little Rock
Reid, R. R.	Louisiana
Reynolds, J. H.	Arkansas
Robbins, J. W.	West Texas
Robertson, J. M.	Northwest Texas
Robinson, E. R.	Denver
Rogers, W. T.	Tennessee
Rowe, Nathan M.	North Alabama
Rylander, W. C.	Northwest Texas
Samford, T. D.	Alabama
Sanders, William T.	N. Alabama
Sanford, C. A.	North Texas
Settle, A. P.	Missouri
Shackelford, B. G.	St. Louis
Shalders, C. G. S.	Brazil Mission
Sipple, C. A.	New Mexico
Skinner, J. M.	Western Virginia
Snyder, H. N.	South Carolina
Southgate, J. H.	North Carolina
Stone, W. M.	Texas
Stuart, George R.	Holston
Stuart, Henry C.	Holston
Stubbs, W. B.	South Georgia
Talbott, Frank	Virginia
Tate, Sam	North Georgia
Taylor, A. C.	Louisville
Temple, T. F.	Northwest Texas
Thornburgh, George	Little Rock
Thurmond, P. C.	North Texas
Turner, W. D.	Western N. Carolina
Vaughan, John W.	St. Louis
Vicar, W. W.	Virginia
Vincent, W. H.	Virginia
Wadsworth, Jesse B.	N. Alabama
Walker, John D.	North Georgia
Walton, M. L.	Baltimore
Weaver, F. M.	Western N. Carolina
Weber, W. L.	Louisiana
West, V. M.	West Texas
White, H. H.	Louisiana
Whitener, C. L.	St. Louis
Wight, J. B.	South Georgia
Williams, H. P.	South Carolina
Williams, J. M.	White River
Williams, S. C.	Holston
Williams, W. Erskine	N. W. Texas
Woods, B. H., Jr.	Northwest Texas

CLERICAL ALTERNATES.

Aguilar, Noe.	Central Mex. Mission
Alexander, J. M.	West Texas
Anderson, J. A.	Arkansas
Anderson, J. A.	Baltimore
Barnes, A. H.	Southwest Missouri
Barnes, S. A.	Northwest Texas
Bishop, Horace.	Northwest Texas
Blaylock, W. D.	Illinois
Booker George E.	Virginia
Bounds, B. H.	North Texas
Bradshaw, M.	North Carolina
Burton, M. L.	Mississippi
Campbell, James.	Northwest Texas
Carlisle, M. L.	South Carolina
Carpenter, W. J.	Florida
Cason, J. R.	Florida
Cherry, J. W.	Tennessee
Compton, J. W.	East Columbia
Cook, Ed F.	South Georgia
Coppedge, C. M.	Oklahoma
Cresap, S. P.	Missouri
Crooks, J. D.	East Columbia
Crutchfield, James E.	Los Angeles
Daves, Joel T.	North Georgia
Davis, H. L.	Missouri
Deering, John R.	Kentucky
Dowman, Charles E.	North Georgia
Dunkle, W. F.	Oklahoma
Farris, J. K.	White River
Fisher, Sterling	West Texas
Fitzgerald, J. H.	N. W. Mex. Mis.
Galloway, G. H.	Mississippi

Name.	Conference.
Evans, W. F.	Little Rock
Haggard, W. T.	Tennessee
Hayes, R. F.	Louisville
Hendry, John A.	Florida
Henry, J. M.	Louisiana
Herbert, W. I.	South Carolina
Hill, W. C.	Southwest Missouri
Hodgson, M.	Pacific
Hosmer, S. M.	Alabama
Hoyle, R. M.	Western N. Carolina
Hughey, J. M.	Arkansas
Jaco, Ben P.	North Mississippi
John, R. B.	North Carolina
Jones, E. B.	Columbia
Kern, J. A.	Baltimore
Lamar, J. S.	Oklahoma
Lehmberg, C. A.	German Mission
Loehr, George R.	China Mission
Long, S. D.	Holston
Mahon, R. H.	Memphis
Martin, I. P.	Holston
Mastin, J. T.	Virginia
McGehee, J. B.	South Georgia
Mood, R. G.	North Texas
Moore, John M.	St. Louis
Morgan, M. A.	South Georgia
Nettles, S. A.	South Carolina
O'Dell, A. E.	Western Virginia
Parnall, J. B.	Montana
Phillips, J. A.	Mexican Bor. Mis.
Pierce, J. F.	North Texas
Read, George W.	North Alabama
Renfro, W. T.	West Texas
Sensabaugh, O. F.	Northwest Texas
Sharp, Joseph A.	North Georgia
Simpson, John D.	North Alabama
Smith, Charles F.	Texas
Smith, Ellis	Texas
Smith, J. T.	Texas
Stanley, E. J.	Montana
Taylor, W. B.	Tennessee
Thompson, S. J.	Louisville
Thompson, W. E.	Memphis
Trawick, Henry	Alabama
Tucker, H. C.	Brazil Mission
Turrentine, S. B.	W. N. Carolina
Wailes, J. A.	Pacific
Wainright, S. H.	St. Louis
Waldraven, Robert U.	Denver
Ware, W. R.	Western N. Carolina
Weber, J. L.	Kentucky
Whitley, J. T.	Virginia
Williams, Joseph I.	North Alabama
Woolf, W. H.	Baltimore
Woollard, Wm. W.	N. Mississippi
Wright, C. S.	New Mexico
Wynn, R. H.	Louisiana

LAY ALTERNATES.

Adams, George P.	Virginia
Armstrong, J. E.	Texas
Barcus, Geo. W.	Northwest Texas
Barington, E. W.	Montana
Batchelor, S. J.	West Texas
Bell, H. B.	Montana
Bernard, Fuller	Baltimore
Biggs, Albert W.	Memphis
Blackwell, Samuel T.	N. Alabama
Bond, R. T.	Missouri
Branham, B. S.	Mexican Bor. Mis.
Brown, C. C.	South Georgia
Brown, M. D.	North Texas
Campbell, J. D.	Texas
Cavett, J. C.	Mississippi
Coachman, Hentz.	Brazil Mission
Coon, D. L.	Baltimore
Cooper, W. B.	North Carolina
Cottle, W. J.	Western Virginia
Cross, W. E.	East Columbia
Cummings, H. W.	Texas
Dibrell, W. C.	Tennessee
Dowdy, R. A.	White River
Downs, F. F.	Northwest Texas
DuRant, C. L.	South Carolina
Ellzey, T. V.	Louisiana
Foard, J. P.	St. Louis
Gary, F. B.	South Carolina

Name.	Conference.
Grote, F. A.	German Mission
Hagy, W. N.	West Texas
Harbin, T. W.	North Georgia
Hardy, J. G.	Illinois
Harper, J. H.	New Mexico
Hay, C. M.	Missouri
Hayes, H. A.	W. North Carolina
Hood, William	North Alabama
Hu Kia Nong	China Mission
Johnson, R. H.	Florida
Jones, Frank	Oklahoma
Jones, R. R.	Alabama
Killian, J. R.	Denver
Kirkland, J. H.	Tennessee
Knight, E. G.	North Texas
Lightfoot, M.	Alabama
Litchfield, C. W.	S. W. Missouri
Longley, Seldon	Holston
Malone, E. R.	Alabama
Martin, J. S.	W. North Carolina
Massey, John	Alabama
Matthews, J. H.	North Texas
McAdory, Walter K.	N. Alabama
McClendon, R. T.	Louisiana
McCullough, Ed.	Northwest Texas
McLearn, A. W.	Florida
McLeod, John A.	Mississippi
McNeal, W. L.	Louisville
Mickle, Joe J.	Northwest Texas
Munday, J. F.	Arkansas
Needham, Tim	Kentucky
Newby, Nathan	Los Angeles
Nix, Ed.	Oklahoma
Osborne, W. R.	South Carolina
Pacheco José.	N. W. Mexican Mis.
Patton, O. W.	Tennessee
Pearce, S. D.	St. Louis
Perkins, J. H.	South Georgia
Phillips, Charles M.	Louisville
Pinson, W. J.	Little Rock
Potter, J. W.	Pacific
Priest, Paul	East Columbia
Quiñones, Joel.	Cent. Mexican Mis.
Randel, J. D.	Pacific
Rector, J. K.	West Texas
Repass, W. C.	Columbia
Reynolds, A. D.	Holston
Rich, John A.	Southwest Missouri
Robins, J. A.	Memphis
Rogers, H. F.	Arkansas
Russell, N. W.	Baltimore
Seale, S. D.	West Texas
Sherard, John H.	N. Mississippi
Smith, J. Alex	South Georgia
Smith, R. M.	Kentucky
Storey, E. F.	Virginia
Thorpe, E. W.	Alabama
Tillett, C. W.	W. North Carolina
Vaught, Ed. S.	Oklahoma
Wardlaw, J. C.	North Georgia
White, Charles W.	Florida
Whitehead, Thomas	Virginia
Williams, Parham.	N. Mississippi
Zollicoffer, D. B.	North Carolina

Total clerical delegates	155
Total clerical alternates	89
Total lay delegates	155
Total lay alternates	92
Grand total	491

MEMBERS

OF THE

SIXTEENTH GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH.

Alabama Conference.—*Clerical:* A. J. Lamar, J. S. Frazer, W. M. Cox, J. M. Dannelly, O. C. McGehee. *Lay:* W. F. Feagin, A. E. Barnett, T. D. Samford, G. Mac Featherston, E. W. Berry; John Massey, lay alternate, *vice* E. W. Berry..... 11

Arkansas Conference.—*Clerical:* F. S. H. Johnston, J. H. O'Bryant. *Lay:* P. W. Furry, J. H. Reynolds..... 4

Baltimore Conference.—*Clerical:* Collins Denny, F. J. Prettyman, E. V. Regester, T. J. Lambert, H. P. Hamill; J. A. Anderson, clerical alternate, *vice* Collins Denny. *Lay:* T. T. Fishburne, M. L. Walton, L. W. Davis, E. Chase Bare, A. B. Pugh; D. L. Coon, lay alternate, *vice* A. B. Pugh..... 12

Brazil Mission Conference.—*Clerical:* J. W. Tarboux. *Lay:* C. G. S. Shalders 2

Central Mexico Mission Conference.—*Clerical:* J. B. Cox. *Lay:* Antonio Gutierrez..... 2

China Mission Conference.—*Clerical:* David L. Anderson. *Lay:* Fletcher Sims Brockman..... 2

Columbia Conference.—*Clerical:* E. H. Mowre. *Lay:* Victor P. Moses 2

Denver Conference.—*Clerical:* Thomas S. Wheeler. *Lay:* E. R. Robinson 2

East Columbia Conference.—*Clerical:* H. S. Shangle. *Lay:* W. M. Campbell..... 2

Florida Conference.—*Clerical:* Ira S. Patterson, L. W. Moore, J. P. Hilburn. *Lay:* C. Brinkley, L. J. Cooper, F. D. Jackson; Charles W. White, lay alternate, *vice* F. D. Jackson..... 7

German Mission Conference.—*Clerical:* E. A. Konken. *Lay:* C. H. Beneke..... 2

Holston Conference.—*Clerical:* R. G. Waterhouse, J. A. Burrow, J. W. Perry, W. S. Neighbors, T. C. Schuler, F. Richardson; I. P. Martin, clerical alternate, *vice* R. G. Waterhouse. *Lay:* Creed F. Bates, G. F. Mellen, S. C. Williams, W. W. Hughes, Henry C. Stuart, George R. Stuart; Seldon Longley, lay alternate, *vice* H. C. Stuart..... 14

Illinois Conference.—*Clerical:* W. T. Mathis. *Lay:* J. W. Brown. 2

Kentucky Conference.—*Clerical:* E. G. B. Mann, J. L. Clark, J. O. A. Vaught. *Lay:* H. A. Power, B. J. Durham, E. C. O'Rear.. 6

Little Rock Conference.—*Clerical:* T. E. Sharp, S. Anderson, T. H. Ware. *Lay:* George Thornburgh, J. H. Hinemon, W. K. Ramsey; W. J. Pinson, lay alternate, *vice* W. K. Ramsey, deceased..... 7

Los Angeles Conference.—*Clerical:* Robert Paine Powell; James E. Crutchfield, clerical alternate, *vice* R. P. Howell. *Lay:* H. A. Hughes 3

Louisiana Conference.—*Clerical:* Franklin N. Parker, Nicholas E. Joyner, Paul M. Brown. *Lay:* H. H. White, W. L. Weber, R. R. Reid..... 6

Louisville Conference.—*Clerical:* Frank M. Thomas, Gross Alexander, Robert W. Browder, Albert P. Lyon. *Lay:* James W. Clay, Rufus Holbert, A. F. Fraser, A. C. Taylor; Charles M. Phillips, lay alternate, *vice* A. C. Taylor..... 9

Memphis Conference.—*Clerical:* W. G. Hefley, H. B. Johnston, R. W. Hood, J. W. Blackard. *Lay:* John R. Pepper, John B. Howell, Thomas B. King, Jere M. Porter; J. A. Robins, lay alternate, *vice* Jere M. Porter..... 9

Mexican Border Mission Conference.—*Clerical:* David W. Carter. *Lay:* Andres Osuna..... 2

Mississippi Conference.—*Clerical:* H. M. Du Bose, I. W. Cooper, H. W. Featherstun, A. F. Watkins. *Lay:* R. W. Millsaps, L. P. Brown, W. W. Ellis, A. G. Norrell; John A. McLeod, lay alternate, *vice* W. W. Ellis..... 9

Missouri Conference.—*Clerical:* C. M. Bishop, W. A. Hanna, O. E. Brown, A. C. Johnson, J. J. Reed. *Lay:* B. J. Casteel, J. J. Hewitt, J. A. Leavell, M. E. Lawson, A. P. Settle..... 10

Montana Conference.—*Clerical:* D. B. Price. *Lay:* G. C. Baldwin 2

New Mexico Conference.—*Clerical:* J. B. Cochran. *Lay:* C. A. Sipple 2

North Alabama Conference.—*Clerical:* Frank P. Culver, James H. McCoy, Harry C. Howard, Thomas G. Slaughter, Frank W. Brandon, Edgar M. Glenn; John D. Simpson, clerical alternate, *vice* T. G. Slaughter, deceased; George W. Read, clerical alternate, *vice* James H. McCoy; Joseph I. Williams, clerical alternate, *vice* H. C. Howard. *Lay:* Thomas C. Banks, Jesse B. Wadsworth, Michael N. Manning, William T. Sanders, Etheridge J. Garrison, Nathan M. Rowe; William Hood, lay alternate, *vice* Etheridge J. Garrison; Walter K. McAdory, lay alternate, *vice* William T. Sanders..... 17

North Carolina Conference.—*Clerical:* John C. Kilgo, T. N. Ivey, W. L. Cuninggim, J. N. Cole, R. C. Beaman; M. Bradshaw, clerical alternate, *vice* John C. Kilgo; R. B. John, clerical alternate, *vice* T. N. Ivey. *Lay:* Joseph G. Brown, J. H. Southgate, H. A. Page, J. F. Bruton, T. J. Jarvis; D. B. Zollicoffer, lay alternate,

vice Joseph G. Brown; W. B. Cooper, lay alternate, *vice* H. A. Page 13

North Georgia Conference.—*Clerical:* James E. Dickey, John D. Hammond, James H. Eakes, Merritt J. Cofer, William P. Lovejoy, Thomas J. Christian, Beverly P. Allen. *Lay:* John D. Walker, Sam Tate, John N. Holder, John T. Duncan, John T. Loftis, Joseph A. McCord, Samuel E. Leigh..... 14

North Mississippi Conference.—*Clerical:* William B. Murrah, Thomas W. Lewis, Robert Abner Meek, John W. Boswell. *Lay:* Joseph Reid Bingham, John A. Lowe, James D. Barbee, G. L. Jones 8

North Texas Conference.—*Clerical:* G. C. Rankin, J. M. Peterson, W. D. Bradfield, C. M. Harless, E. W. Alderson, D. H. Aston; R. G. Mood clerical alternate, *vice* G. C. Rankin. *Lay:* C. A. Sanford, E. H. McCuistion, B. M. Burgher, R. E. Cofer, Sid Bass, P. C. Thurmond; E. G. Knight, lay alternate, *vice* P. C. Thurmond 14

Northwest Mexican Mission Conference.—*Clerical:* J. F. Corbin. *Lay:* S. I. Esquivel..... 2

Northwest Texas Conference.—*Clerical:* H. A. Boaz, John M. Barcus, G. Samuel Hardy, Samuel R. Hay, John R. Nelson, J. T. Griswold, Jerome Duncan, J. G. Putman, I. E. Hightower; James Campbell, clerical alternate, *vice* Jerome Duncan. *Lay:* W. Erskine Williams, W. C. Rylander, G. A. F. Parker, E. B. Bynum, R. S. Hyer, C. M. Patillo, B. H. Woods, Jr., T. F. Temple, J. M. Robertson..... 19

Oklahoma Conference.—*Clerical:* N. L. Linebaugh, O. E. Goddard, L. L. Johnson, G. B. Winton, S. G. Thompson, T. F. Brewer; W. F. Dunkle, clerical alternate, *vice* O. E. Goddard. *Lay:* D. H. Linebaugh, T. S. DeArmon, A. E. Bonnell, B. C. Clark, I. D. Hitchcock, T. P. Howell..... 13

Pacific Conference.—*Clerical:* J. A. Batchelor, J. J. N. Kenney. *Lay:* J. S. Austin, G. V. Northey; J. W. Potter, lay alternate, *vice* G. V. Northey..... 5

St. Louis Conference.—*Clerical:* W. F. McMurry, M. T. Haw, N. B. Henry. *Lay:* John W. Vaughan, B. G. Shackelford, C. L. Whitener 6

South Carolina Conference.—*Clerical:* E. O. Watson, John O. Willson, R. E. Stackhouse, L. F. Beaty, J. W. Daniel, M. B. Kelly; M. L. Carlisle, clerical alternate, *vice* J. W. Daniel. *Lay:* C. C. Featherstone, G. C. Hodges, H. P. Williams, H. N. Snyder, B. G. Gregg, G. W. Gruber; W. R. Osborne, lay alternate, *vice* C. C. Featherstone..... 14

South Georgia Conference.—*Clerical:* William N. Ainsworth, Thomas D. Ellis, William C. Lovett, Bascom Anthony, John H.

Scruggs, A. M. Williams; E. F. Cook, clerical alternate, *vice* William N. Ainsworth. *Lay:* W. B. Stubbs, R. F. Burden, J. B. Wight, H. J. Fulbright, N. E. Harris, R. L. Grier..... 13

Southwest Missouri Conference.—*Clerical:* C. H. Briggs, Paul H. Linn, W. T. McClure, William H. Winton. *Lay:* W. J. Campbell, Perry S. Rader, William M. Campbell, Frank M. Gray..... 8

Tennessee Conference.—*Clerical:* Herschel B. Reams, Edwin B. Chappell, Walter R. Lambuth, Thomas A. Kerley, Wilbur F. Tillett; W. T. Haggard, clerical alternate, *vice* Walter R. Lambuth. *Lay:* Robert H. Peoples, Thomas A. Embrey, Oscar K. Holladay, Fount P. McWhirter, W. T. Rogers; O. W. Patton, lay alternate, *vice* Oscar K. Holladay..... 12

Texas Conference.—*Clerical:* George S. Sexton, James Kilgore, James W. Moore, W. W. Watts, O. T. Hotchkiss. *Lay:* M. D. Fields, W. M. Stone, T. S. Garrison, D. H. Abernathy, L. L. Jester; J. E. Armstrong, lay alternate, *vice* L. L. Jester..... 11

Virginia Conference.—*Clerical:* B. F. Lipscomb, James Cannon, W. J. Young, W. A. Christian, R. H. Bennett, J. C. Reed, E. H. Rawlings. *Lay:* John P. Branch, W. W. Vicar, H. E. Barrow, T. J. Barham, W. H. Vincent, W. C. Ivey, Frank Talbott; George P. Adams, lay alternate, *vice* Frank Talbott..... 15

West Texas Conference.—*Clerical:* E. D. Mouzon, J. E. Harrison, A. J. Weeks, V. A. Godbey. *Lay:* G. G. Johnson, V. M. West, J. W. Robbins, A. T. Cocke..... 8

Western North Carolina Conference.—*Clerical:* J. H. Weaver, T. F. Marr, J. C. Rowe, H. K. Boyer, G. H. Detwiler, W. L. Sherrill; S. B. Turrentine, clerical alternate, *vice* T. F. Marr. *Lay:* W. D. Turner, J. L. Nelson, F. M. Weaver, W. R. Odell, C. H. Ireland, F. S. Lambeth; H. A. Hayes, lay alternate, *vice* J. L. Nelson..... 14

Western Virginia Conference.—*Clerical:* U. V. W. Darlington, H. M. Smith. *Lay:* J. M. Skinner, J. Charles Mohler..... 4

White River Conference.—*Clerical:* Fred Little, R. C. Morehead. *Lay:* F. M. Daniel, J. M. Williams..... 4

Clerical delegates..... 169
Lay delegates..... 174

Total **343**

RULES OF ORDER

ADOPTED BY THE GENERAL CONFERENCE.

RULE 1. The regular hours of daily meeting shall be 9 A.M., and of adjournment 1 P.M. A majority of those present and voting may extend the time temporarily.

RULE 2. After religious service, the business of the regular meeting shall be conducted in the following order:

(1) For the first two days only, calling the roll of members and alternates.

(2) Reading the journal of the previous meeting or meetings.

(3) For the first ten days only, alphabetical call of the Conferences for appeals, memorials, and petitions.

(4) For the first ten days only, alphabetical call of Conferences for resolutions proposing changes in the Discipline.

(5) For the first ten days only, reports from commissions and connectional officers.

(6) Reports from standing committees.

(7) Reports from special committees.

RULE 3. Special committees ordered by the Conference may be appointed by the bishop presiding at the time. A member may decline to serve on more than one such committee.

RULE 4. When the report of a committee is under discussion, the chairman of that committee, or one of the members selected by the chairman or by the committee, shall have the right to close the discussion, and the call of the previous question shall be subject to that right.

RULE 5. The presiding officer shall decide all questions of order, subject to an appeal to the Conference, which appeal may be made by any member. When such appeal is taken, the member appealing shall be allowed to state the ground of his appeal, and the Chair the ground of his decision. In each case such statement shall not exceed five minutes. Otherwise than this the vote shall be taken without debate.

RULE 6. Every report of a committee shall be in writing and in duplicate; every resolution shall be in writing and in duplicate, and shall be signed by at least two members; and every substitute

or amendment to a report or to a resolution proposing legislation shall be in writing and in duplicate.

RULE 7. The Bishops' Address, reports of commissions, as well as memorials, petitions, and resolutions, proposing a change in the Discipline, shall be referred to some committee. All papers for committees shall go to the committee named by the mover unless objection be made. Any paper may, by a majority vote, be referred to a committee.

RULE 8. All papers proposing changes in the Discipline shall specify by chapter, section, and paragraph the passage to be affected, and also recite the language as it will read when amended.

RULE 9. A paper shall be considered in possession of the Conference when it has been read by the Secretary, and may be amended or withdrawn only by general consent or a majority vote.

RULE 10. In the disposition of matter before the Conference, the following order of precedence shall be observed:

(1) Lie on the table. (Which may be applied to subsidiary questions, and requires a majority.)

(2) Pending question.

(3) Previous question.

(4) Postpone to a definite time.

(5) Commit.

(6) Indefinite postponement.

(7) Amend.

(8) Substitute.

(9) It shall be in order to offer an amendment to an amendment, and one amendment to a substitute. Should a motion assume this shape, the order of voting shall be as follows:

(a) On the amendment to the amendment;

(b) On the amendment, thus perfecting the main question;

(c) On the amendment to the substitute;

(d) On the substitute;

(e) On the main question.

RULE 11. A member when speaking shall not be interrupted unless by a call to order by the President, or from a member through the President; but by permission of the President a member who claims to be misrepresented by the speaker may interrupt him in order to explain.

RULE 12. No member may speak a second time on the same question if any member who has not spoken desires the floor; and no speaker may speak more than twice on the same subject under the same motion. The time allotted to each speaker shall be fifteen minutes, but by a majority vote the time of any speaker may be extended, and the time allotted to all speakers may be changed.

RULE 13. No member, unless unavoidably hindered by sickness or otherwise from being present, shall absent himself from the sessions of the Conference without leave.

RULE 14. Unless formally excused by the Conference, it shall be the duty of every member within the bar to vote whenever a vote is taken; but no member who is without the bar when the question is put shall vote except by leave of the Conference. Voting shall be by acclamation. Any member may demand a division with a counted vote. Whenever one-fifth of the members present, provided a quorum be present, shall demand the ayes and nays or a vote by orders, the demand shall be granted. A two-thirds vote shall be necessary to amend or suspend these Rules of Order, to refuse consideration of any matter properly before the Conference, to consider a special order before the set time, or to change the Constitution of the Church. In all other cases the vote of the majority shall prevail.

RULE 15. Whenever a member shall move the pending question and there is a second, the President shall put the motion without debate; and if a majority sustain the call, the President shall put the secondary question being discussed when the call was made, and this without discussion by any one.

RULE 16. Whenever a member shall move the previous question and it is seconded, the President shall put the motion at once without debate; and if a majority sustain the call, the President shall put to vote in their order all motions before the Conference up to and including the principal question, without discussion, except as provided for in Rule 4.

RULE 17. A motion to reconsider may be made on the day of the vote, or the day after immediately following the reading of the journal, by any member who voted with the prevailing side.

RULE 18. The Secretary shall keep a chronological record of

orders of the day, of reports of committees under Rule 20, and of reports placed on record by vote. This record shall be called the Calendar, and the matters of business placed on it shall be considered in order, unless, by vote of majority, an item be taken up out of its order.

RULE 19. A motion to adjourn shall be undebatable, and shall be in order at any time, except

(1) When a member has the floor;

(2) When a vote is being taken;

(3) When the pending or the previous question has been ordered and voting under it has not been completed;

(4) When no business has been transacted since a motion to adjourn was voted down.

RULE 20. No proposition to change the Discipline shall be considered until it has been at least one day in the possession of the Conference.

RULE 21. Reports from the Committee on Episcopacy approving the characters of the bishops and concerning the apportionments to the bishops and to their widows and children, shall be final.

RULE 22. In all questions of order not specified by these rules, the Conference shall be controlled by Roberts's Rules of Order.

BISHOPS' ADDRESS.

Read Before the General Conference at its First Session, Wednesday Morning, May 4, 1910.

Beloved brethren of the ministry and laity, elect of the Church for your sacred responsibilities as counselors and legislators: Grace and peace be unto you from God our Father and from the Lord Jesus Christ, by whom we know the Father. We give unto you our Christian salutations, and rejoice with you in our common inheritance that God has given unto the Gentiles repentance unto faith, and has taken us also into his covenant of life and peace. "For this is the record that God hath given unto us eternal life, and this life is in his Son." We worship the Eternal Father of the Eternal Son, for without sonship there is no fatherhood. It is the Eternal Son in the bosom of the Father by whom is made known unto us the Godhead of both Father and Son through the Holy Spirit proceeding from the Father and the Son. Called to be saints, our daily prayer for the whole Church is that she may manifest the power of sons of God and so realize her high calling of God in Christ Jesus. We are as yet the potential Church; but we devoutly thank our Lord, who condescends to be head over all things to his Church, for the ceaseless honor which he puts upon the Church which is his body and which is complete only in him. We are grateful to him for that great religious movement called Methodism, which has leavened and quickened the life of Christendom during the eighteenth, nineteenth, and part of the twentieth centuries, and has become the leading force of Protestant Christianity throughout the world. As we meet for the third time in this eventful century, when our Divine Lord is seen leading his hosts to their greatest victories, we dare utter our doxology: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the Church by Christ Jesus unto all generations, forever and ever. Amen."

Methodism's Growth in Strength and Influence.

Lutheranism is the least part of the work of the Reformation led by Martin Luther in the sixteenth century, although numerically the largest Protestant force. So Methodism is the least part of the great religious movement, and so the object of deepest interest to all students of field. Both movements were unspeakably great in the moral and religious freedom which became the inheritance of all Protestant Churches. Yet Methodism must stand as the peculiar expression of that last great religious movement, and so the object of deepest interest to all students of

Christianity. Harnack, the eminent German writer, whose theological position excludes all possibility of a bias of partiality toward Methodism, declares: "No type of believers has interested me more than the Methodists. If I read Church history correctly, that denomination is richest in experimental religion, most active in Christian work, most fertile in results of all since the time of the Reformation." We are familiar with what the best English historians, such as Lecky and Green, have said as to the influence of Methodism in saving England in the eighteenth century, but we are concerned to know what may be expected of Methodism in the twentieth century. In one of the great Quarterlies, in a notable article on our "Representative Religions," occurs this tribute: "On the whole, the Methodist Church will be seen to be a great organization moving on the world for definite and powerful results, striking where there is most to be done. It converts for all the Churches; but it still keeps itself larger than any of the rest, and increases at a faster rate." A Unitarian organ frankly says: "Methodism has had a grand mission to fulfill in modern Christendom—a mission of mediation between different sects on the one hand, and between an exclusive Church and a neglected world on the other. And there is a moral majesty in the firm and sure tread with which it has marched to the accomplishment of its work."

It is such tributes to modern Methodism that make us serious as we contemplate the responsibilities of leadership. Not only do leading Protestant thinkers declare, "Methodism holds the future; if Methodism fails, America fails"; but a foremost prelate of the Roman Catholic Church, the late Bishop Spaulding, said: "The only sect that Roman Catholicism fears is organized Methodism, and this fear is based upon its aggressive zeal and its hearty presentation of truth to the common people without making any preposterous claim to apostolic successorship or offensive assertion of being 'the' Church. I greatly fear the influence of Methodism upon the second and third generation of imported Romanists." If we have such influence with other Churches, it is largely because our converts are from the world and not from other Churches, and our fidelity to the faith of the fathers has won for us the title given by the most influential preacher of the Congregational Church as "the mightiest Protestant force in the modern world." Speaking of the scanty supply of preachers in other Churches, the foremost minister in another Church recently remarked in public: "What would the rest of the Churches do but for the preachers that Methodism furnishes?" Is this to be one of the ways God will use in giving a preachable theology to some other Churches? Our rapid growth has not been due to immigration, as in both the Roman and Lutheran Churches, but, as in all lands, from the preaching on all the continents; and in not less than one hundred and fifty of the babbling tongues of earth ecumenical Methodism is at once the John the Baptist and the Apostle Paul of modern Christendom, seeking alike to prepare the way of the Lord and to build up in the faith as we spread scriptural holiness over

all these lands. Our threatened pietism has become world-wide evangelism. Nor has there ever appeared a more signal proof of the vitality of our American Methodism in all her history than when the combined Methodist laymen of the United States and Canada during the past year pledged themselves to become responsible for the evangelizing of more than 200,000,000 souls, or more than one-fifth of the remaining unevangelized billion of the pagan and Mohammedan world.

The Church as a Force of Nearly Two Millions.

Now, as the second largest Methodist Church in the world and the third largest Protestant Church in America, we assemble in our sixteenth General Conference at the close of the most peaceful and prosperous quadrennium in the history of the Methodist Episcopal Church, South. Every year of the quadrennium has been marked by a net increase of members larger than the increase in the whole quadrennium when we met in Dallas eight years ago. Our net increase during the past four years in members alone is 207,754, an increase larger than the whole membership of all save a very few Churches in the United States. This net increase is more than half of our entire gain during the last decade. Our present membership, not including our 11,570 traveling and local preachers, is 1,822,402, which is nearly 500,000 more than all the Methodists on the continents of Europe and Australasia. To increase our census to more than 2,056,000, we need only add, and justly, the 233,911 members of the Colored Methodist Church, in whose behalf we legislate and give, as in the forty years of their separate history since we set them apart. Their steadfast friends and counselors, charged in no small measure with the responsibility for their success, we rejoice no less in their prosperity than in our own; and our constant prayer and hope is to see them increasingly effective as a great missionary force both in this country and in Africa.

Our nearly two million members are led and taught by 7,618 traveling preachers, who have the coöperation of 4,952 local preachers, many of whom serve as supplies and are doing efficient work. Four years ago we reported a decrease of 2,006 in our local preachers as having taken place during the previous decade, but we are now happy to report an increase of 297 during the quadrennium. As the increase comes at a time when the Church has set a higher standard alike for the equipment and work of the local ministry, it is a sign of progress, and encourages the hope that our lay preachers may become a growing force alike in numbers and usefulness. We have greater need than ever of the right kind of local preachers (not simply exhorters), who study to show themselves approved of God and of men, rightly dividing the word of truth. What makes British Methodism the largest religious force in England next to the Established Church is the skilled labor of some 20,000 lay preachers added to the faithful work done by the 2,500 trained and well-educated itinerant ministers.

Increase in Our Ministry.

It is gratifying to report that during the past year we admitted the largest number of ministers on trial in our history. These 331 new preachers will greatly reduce the number of charges left to be supplied, while the noteworthy revival of lay activity promises yet larger accessions to our itinerant ranks in the near future. During the past year 46 preachers were admitted to our traveling ministry from 14 other Churches. The largest number, 15 in all, came from the ministry of the Methodist Episcopal Church, and 10 came from the ministry of the Methodist Protestant Church. The question is sometimes asked, "Why do our preachers leave us?" In view of a much larger number seeking a place in our ministry, it might be asked, "Why do other preachers come?" In response to that question, one from the Protestant Episcopal ministry frankly answered: "I want to have the privilege of calling mourners." Another from the Congregationalist ministry, well and favorably known among us, sought "a witnessing Church, where people told their religious experience and had one to tell." So we pray that our Church may ever remain witnesses of the living Christ and of the power of his resurrection. This it will do despite even a General Conference, which, as usual, is held in two sections and by two sets of representatives—one in the Church papers, declaring what the Church should do, and the other set here and now, to do what they deem best in the sight of God. During the last General Conference not less than five hundred memorials and petitions were brought before the Committee on Revisals alone. During the last Congress there were forty thousand bills introduced, as against less than two hundred in the first Congress. Alike in Church and State we are "a government by discussion." Happily, our legislation is not for the whole of American Methodism, with the great diversity of local conditions and needs.

Our Increasing Material Resources.

It is interesting to note that in the sixty-six years of our separate existence as an integral part of American Methodism, although much of our territory was the scene of the greatest civil war in history, at whose beginning the South was accredited with thirty per cent. of the wealth of the country and at its close with only eight per cent., the Methodist Episcopal Church, South, after deducting all indebtedness, has now not less than $75,000,000 in property, including churches, parsonages, schools, orphanages, hospitals, publishing houses, endowments, and loan funds. There is annually a notable increase in the amount given for the support of the ministry and for Conference claimants, amounting during the last year to $4,778,897, an increase over the previous year of $371,782. There was paid last year some $4,000,000 for churches and parsonages alone, until now we have 16,239 churches and 4,925 parsonages, for many of which latter we are indebted to the women of the Woman's Home Mission Society. Now, after giving $9,000,000 annually for

Church equipment at home and for ministerial support, it is fitting that we should give in millions for education and Church extension and missions.

During the quadrennium we have given for education, including plants, equipment, and endowment, the sum of $3,075,000. For Church extension there was donated by the Parent and Conference Boards and loaned by the Parent Board a total during the quadrennium of $837,734, aiding a total of 2,256 churches, including those aided by both Boards. There has been an increase in amount raised on the assessment during the quadrennium of $165,384, and an increase in the loan fund capital of $109,612. During the like period there has been a notable increase in our resources in our foreign missions under the six different flags other than our own where we labor for the Lord of the harvest. In these fields we now have 25,210 members, who during the past year have given $52,880. There has been an increase of 181 churches and chapels in our missions, until now we have 348 churches and 149 parsonages, many of which have been built by the natives themselves and at their own charges, especially in Korea, where also has been our largest numerical growth. There has been an increase in the value of our property in our mission fields of $789,323 during the quadrennium, until now our property of all kinds there is estimated at $1,783,454. If to this be added the $644,000 in property held by the Woman's Foreign Missionary Society, we have a total valuation of $2,427,454. Much of this value comes from the great appreciation in the property due to Christianity in these fields. Thus a piece of land bought in Korea fifteen years ago for some $3,000 was within ten years sold for $30,000, the proceeds going for grounds and buildings in another part of the city of Seoul, the capital. Only in our mission fields does the number of Sunday-school scholars exceed the number of our members. Thus while we had an increase there during the quadrennium of 7,677 members, there was an increase of 8,663 in Sunday-school scholars. We have now 460 Sunday schools and 26,478 scholars, officers, and teachers. We have seventy schools and colleges, with 4,586 students. We have five hospitals and dispensaries—three of these in Korea—and during the past year alone there were treated 64,448 patients. We now have 217 missionaries under the Parent Board, an increase of 25 during the quadrennium. But as the wives of missionaries are included in this number, the total force is not representative of a great Church of nearly two million communicants. Many of these missionaries are now being supported by individuals or churches, while the noble Laymen's Movement has led to the erection of some churches and hospitals as well as the support of schools as specials. The total sum subject to appropriation has been limited by the collection of the preceding year. Were it possible to regard the assessment as simply the minimum which must be reached—a sum for the guidance of the pastor, but to be far exceeded by the Church—the needed income could be had from year to year under the worthy purpose of the laymen to bring up our total to not less than $3,000,000. Substan-

tial growth of $607,306 has been made in the increase of offerings during the quadrennium for foreign missions, the total being $2,277,347, and an increase during the same period of $55,219 for home missions. Detailed report of our great mission fields, together with statements concerning the organization of the Methodist Church in Japan, the Home and Educational Departments of the Parent Board, including the flourishing Training School, will be made by the Secretaries.

The healthy progress of the work done by the Woman's Foreign Missionary Society is most encouraging. During the quadrennium our missionary women have raised $941,898, an increase of $395,194. They report also an increase in the value of their property of $247,000. Their greatest asset, next to their valuable school property in all their fields, is their 90 missionaries, their 88 native helpers, and their 4,975 pupils. Most worthy of mention is their Scarritt Bible and Training School, with its 357 graduates, 99 of whom are in the foreign field; 39 are deaconesses, 31 home missionaries, and 58 trained nurses.

The Woman's Home Mission Society is enjoying great prosperity, having raised for connectional work during the quadrennium $622,279, being nearly twice the amount raised the previous four years, and for all purposes $1,707,155. They still liberally aid in parsonage-building, building or repairing during the quadrennium 747 by the gift of $87,470, and making loans of $32,700 to 61 others. They now have 12 schools, 29 industrial schools, and 58 deaconesses. They have 28 organized City Mission Boards, and employ 63 trained workers and 318 volunteers. During the quadrennium they have expended for this latter work $136,345. They have long set us the example of great diligence and success, and have greatly aided in local work as well. The good women have exercised most of the rights of the laity that have been exercised by anybody. The Woman's Home Mission Society memorialize the General Conference on the subject of what they want as well as what they do not want, and you will, of course, give their memorial due attention without discouraging the laymen, who are just finding out what rights have long been unused or forgotten. We have reason to believe that the demand for this kind of equality is not in harmony with the general sentiment of our women, who, in the main, look upon their relation to the work of the Church in the light of duties to be performed rather than of rights to be claimed. We believe, furthermore, that the spirit of this movement is against the view which our people at large have held and still hold in regard to woman's place in the Church and in society, and that such a step would not, therefore, make for the greater efficiency of our Church as a whole in any of the regions occupied by it.

Our Publishing Houses.

We now have three Publishing Houses—one at Nashville, one in Dallas, and one in Shanghai, China (in which we have a half interest). Detailed reports of the work of each will come before you. Through

the publication of works translated into the Spanish language the Nashville House has greatly aided our Cuban and Mexican work; and other Churches have gladly availed themselves of our excellent translations, which are used among Spanish-speaking peoples alike in South America and even in Spain. The weekly journals in Spanish, Portuguese, and Chinese are invaluable in our mission fields. It is to be hoped that wise measures may be taken to distribute more widely our various periodical and book publications, so as to justify the name of a Publishing rather than a Printing House.

Our Hospitals.

The great Robert A. Barnes Hospital promises to be one of the notable institutions of the world. Its superb site, fronting on Forest Park, St. Louis, Mo., awaits the speedy erection of the group of buildings whose plans have already been approved by the leading hospital experts in the world, embracing necessary laboratories for original investigation. Delay has made possible the accumulation of a million for endowment in addition to the cost of grounds, buildings, and equipment of a like sum. Under the will of the late Robert A. Barnes, whose mother was a devout member of our Church, this hospital is bound forever to the Methodist Episcopal Church, South, and its funds are administered by three able trustees who are members of our Church. Most commendable are the Wesley Memorial enterprises of Georgia, which include an excellent hospital. Hospitals enterprised alike in this country and in Mexico, China, and Korea are doing important service in ministering both to the bodies and souls of men, women, and children, and are invaluable aids in extending the kingdom of God.

Our Home Base.

Methodism has found friendly soil in the New World, and its development here most fully realizes the conception of its providential founder, who believed in a strong organization and in large freedom of action inspired by a constraining love on the part of all who belonged to it. The growth of our nation in numbers and resources has been the marvel of history, excelled only by the growth of Methodism in the United States. In the last century, in a population that increased fourteenfold, Methodism increased ninety-seven fold. All the other great denominations preceded Methodism in America by from one to two centuries; and yet for nearly a century Methodism has ranked first in number of organizations and of members in the United States, growing more rapidly than the nation itself in numbers. Thus, with her 64,701 organizations, Methodism not only ranks first by the last religious census, just published, but she has 30.5 per cent. of the whole number of Protestant organizations in the United States. Of the increase in the 13,212 Methodist organizations during the last sixteen years covered by the census, while 15.8 were in the Methodist Episcopal Church, 18.7 per cent. were in the Methodist Episcopal Church, South. Fully four-fifths

of all the American Methodists are contained in these two denominations. The proportion of increase during these sixteen years has been 33.3 per cent. in the Methodist Episcopal Church and 35.4 per cent. in the Methodist Episcopal Church, South. The rate of increase in the population of the continental United States during this period was 32 per cent., while the rate of increase in the membership of the Methodist Episcopal Church, South, was 37 per cent., or 5 per cent. greater than the rate of increase of the whole nation.

Methodism a World Force.

We are wont to speak of our nation as a world power, especially now that our flag floats in two hemispheres and our voice has become most influential, whether at the Hague Peace Conference or in securing a treaty of peace between warring nations on the other side of the globe. But is not the Church now become a world force, since it is her influence that has helped to make the nation a world power? She has planted the cross and builded churches and schools and hospitals and religious publishing houses, and possesses lands far beyond where our national banner can ever float as a symbol of sovereignty. The aim of American Methodism is not to be established by the State, but to establish the State. Like her Lord, she can say, "My kingdom is not of this world." If her danger once was to aspire to a controlling voice in our national government by virtue of her growing numbers, God has strangely saved her from such an entangling alliance. Since our first two bishops, Coke and Asbury, called on the newly elected President Washington to assure him of the prayers of the people called Methodists in administering the affairs of the new nation, Methodism has ever sought the things which make for civic righteousness and so establish the nation. Men converted and trained at our altars have served the nation in the highest offices of the land, alike in the executive, legislative, and judicial departments of the State. McKendree, our first American bishop, was an officer with Washington at the surrender of Cornwallis at Yorktown, and a wise and devout Methodist President was in the White House when Spain surrendered and relinquished her last holdings in the Western Hemisphere. Another of our Presidents, although not himself a Methodist, frequently declared his judgment that "Methodism best expresses the religious consciousness of the American people." As pioneers no less than as defenders of the faith we have given our gospel alike to frontiersman and immigrant, and safeguarded our cities, which are our modern frontiers, with wise and righteous laws for the proper observance of the Sabbath and the protection of our homes against the criminal evils of the liquor traffic. No question has ever been raised as to where Methodists would be found on any and all moral questions which affect civil and religious liberty. We gladly point to those states where our influence is confessedly greatest to show the moral and religious character stamped upon the commonwealth. In all this we are but true to our Methodist traditions throughout the world until, alike

in the mother country, in Canada, in South Africa, and in Australasia, Methodism has become a world force because its citizenship is in heaven. It has helped to secure and establish religious freedom because its gospel has been the wisdom of God and the power of God wherever preached in all the world. Only an anathema awaits any other gospel.

Methodism Strongest in the South.

Now, Methodism has always been strongest in the South from the days of Asbury and McKendree, and here was the field of their great labors. More densely populated then, Virginia and Maryland gave Jesse Lee to be the apostle of Methodism to New England, and Freeborn Garrettson for like service in Halifax and New York. We have been richly repaid with such fruits as Wilbur Fisk and Stephen Olin and Elijah Hedding, of Vermont, and Joshua Soule and Edmund Longley, of Maine, and Henry B. Bascom and Linus Parker, of New York, and E. E. Wiley and Jefferson Hamilton, of Massachusetts. Considering the relative density of population for more than a century, the largest returns of Methodist preaching have always been in the South. Thus in 1860 each Church had increased some 300,000 in membership since the division sixteen years before, despite the then denser population of the North. In 1864 the General Conference of the Methodist Episcopal Church faced a loss during the quadrennium of five per cent. of their membership, while at the close of the Civil War we had 300,000 less members than at the beginning. Despite our loss of 130,000 colored members in two years (mostly to the Methodist Episcopal Church and to the African Methodist Episcopal Church), our gain in membership was over twenty per cent. in those two years. From 1866 to 1890 our gain in membership was over 137 per cent., while the gain of the Methodist Episcopal Church was 81 per cent., or 56 per cent. less. In the meantime we deducted all our colored members, which had numbered 207,766 when the war began. It will be remembered that nearly 300,000 of the membership of the Methodist Episcopal Church are colored and from the South, which has ever been a fruitful field, while 305,000 are from foreign mission fields. Reckoning on the basis of white membership alone in the continental United States, the disparity is not so great in the comparative number of members, and, reckoning on the basis of present density of population, the growth of the Methodist Episcopal Church, South, is the larger. In fact, our growth last year showed a net increase of 64,051, while that of the Methodist Episcopal Church was 63,047. Now that we are preaching the gospel in German, French, Italian, Bohemian, and Spanish on our own soil, we may well learn from the enterprise of our sister Church, which has followed up her religious work begun among the immigrants until she has not less than 66,000 members in Scandinavia, Germany, and Italy. To her, we rejoice, is given the privilege that Paul longed for—to preach the gospel to them that are in Rome also. Paul, after he stopped persecuting them of this way, or method, became himself rather fond of the early Methodists; and all later Methodists claim Paul

as their apostle, despite some things in his writings hard to be understood, as Peter found them. Men have long since found out that, with a proper base line and one or two angles, they have been able to search the whole face of the heavens. Happily our instruments of search are now turned to the great unevangelized world, and we are triangulating the field of vision in harmony. Ten years ago our sister Church turned over to us, at first cost of equipment (because ours was the far larger work), all her missionary work in Brazil, so that we alone are now working among the Portuguese-speaking people. At the same time by common consent we refrained from entering Porto Rico and the Philippines and they refrained from entering Cuba, where God has so signally blessed our work. In the meantime we are working side by side and in great harmony in Mexico, in Japan, in Korea, and in China. Through our wise Joint Commission on Federation may like harmony prevail along the base line in America, lest our field of vision become confused!

Methodism Under the Constitution.

This being the completion of a century of Methodist history under the constitution which our fathers so wisely adopted in 1808 (the same year that they gave us our first American bishop, McKendree), we are reminded that for a hundred years the bishops have been following the example set by him of presenting a formal address at the opening session of each delegated General Conference. We may fitly pause to consider to what extent we owe to organized Methodism the strength and efficiency of our system. Our very growth has determined largely our history and our government and polity. The most democratic of all Churches, recognizing chiefly the paternal oversight of Thomas Coke and Francis Asbury (who were chosen superintendents by the whole body of preachers), the superintendents, or bishops, were at first members of the General Conferences, with all the rights and privileges of members, making motions and voting. This continued even after the actual membership in the General Conference was limited to ministers of four years' standing. When the rapid growth of the Church, now so widely extended, made necessary a delegated General Conference in 1808, they delegated to it all their power and authority under given restrictions, which Restrictive Rules could be changed only by the vote of the body of preachers in the Annual Conferences. Membership in this delegated General Conference was determined either by seniority or election, as each Annual Conference might determine for itself; but for a hundred years it has been invariably by election. This became the legislative department of the Church, restrained only by the Restrictive Rules. In doubtful legislation Bishop McKendree sought the judgment of the Annual Conferences, and so held in check what seemed unconstitutional acts. Bishop Soule, who drew up the constitution, took the same view as Bishop McKendree as to what powers were delegated to the General Conference, and these views of the two great framers and

interpreters of the constitution early and fully prevailed in that part of American Methodism which for two generations has been known by the legal style of the Methodist Episcopal Church, South.

The So-called Veto Power of the Bishops.

In 1854 a majority vote of the General Conference of the Methodist Episcopal Church, South, gave the bishops authority to interpose their objections to any legislation that was deemed by them unconstitutional until finally passed upon by the whole body of traveling preachers. This majority action appeared in the Discipline from 1854 to 1870, but without the authority of law until it was finally adopted by the necessary two-thirds vote of the General Conference of 1870 (there being only four negative votes), followed by the necessary three-fourths vote of the Annual Conferences (there being only nine negative votes), and thus for forty years has been the recognized law of our Church. On nothing have our preachers and laymen been more unanimous; for it was adopted by the first General Conference where laymen were members. While this law has been invoked only once, and that twenty-four years after its adoption and in the same city where it was adopted by the General Conference of 1870, it has given dignity and stability to our ecclesiastical legislation which has called forth the just admiration of other Churches. Some of the strongest commendations have come from some of the bishops of the Methodist Episcopal Church, living and dead. The supreme and unlimited General Conference ceased to exist after a delegated General Conference had been provided for under the Six Restrictive Rules, and any assertion of the power of a General Conference as unlimited provides a legislative body which is at the same time judge of the legality and constitutionality of its own acts—"an intolerable state of affairs," as Bishop Merrill strongly declared in print. Before his lamented death, Bishop Merrill, the ablest legal mind of the Methodist Episcopal Church, writing of the well-defined differences between the two Churches, said:

"The most serious difference between the two Churches, the one which will be hardest to overcome, has respect not to the episcopacy or its power, but to the General Conference itself. With us the General Conference is supreme in that it is the judge of the constitutionality of its own acts. We have no supreme court, no tribunal of any sort aside from the General Conference, to which can be referred questions of the legality of the legislation of that body. This is the lame point in our system, and it is a serious defect. In state, national, or municipal affairs, such condition would be intolerable. The Southern Church has provided a check upon hasty or inconsiderate legislation by requiring that when the constitutionality of a measure is questioned the bishops pass upon it and submit it to the judgment of the members of the Annual Conference, according to the plan of amending the constitution, without allowing the bishops the right to veto General Conference action till it can be passed upon by the Church in her constitution-making

power and form. That may not be the best possible way of meeting the necessity of judicial opinion of the legislation by the General Conference, but it is better than none, and, of course, better than anything we have, as we have absolutely nothing. Some of the leading ministers of the Southern Church have remarked that they never could submit to belong to a Church governed by a body made up as is our General Conference, without some sort of judicial body to pass upon the constitutionality of its acts. It is not an easy thing to answer the objection or to justify the position in this regard which we are forced to occupy. Of course, in the negotiations we could confess our weakness and accept their regulation in the absence of any better provision."

Ours a Government of Law.

Our Church stands for the government of law rather than the government of men, as in the days before the constitution of the Church was formed and adopted. Bishop McKendree put himself in accord with the spirit of American institutions by his statesmanlike views in the General Conference of 1808, which gave us at once our constitution and our great American Bishop, who was also justly recognized as our great Chief Justice, our John Marshall, in interpreting the constitution. Our Church was also alike fortunate in being the chosen field of labor of Bishop Soule, the author of the constitution, the Senior Bishop of American Methodism in 1844, who cast in his lot with us because we stood for the constitution of the Church as interpreted by Bishop McKendree and himself. These two great legal minds held that the general superintendents as elected by the General Conference are repositories of executive power, and are held responsible as overseers of the whole Church, being accountable to the General Conference for their administration. The several Annual Conferences are not independent bodies, as in Churches with a congregational form of government simply, but are under the control of general rules and even an order of business in the form of questions adopted by the General Conference, to be enforced by responsible superintendents. Should an Annual Conference dissent from the doctrine or discipline of the Church, the bishop should enter his protest and bring the case before the ensuing General Conference as well as give an account of his own administration.

Thus the better to carry out the ends of legislation the bishops are held responsible as the executive officers of the Church for the faithful administration of the government of the Church according to the provisions of its Discipline as well as for their moral conduct, the doctrines that they preach, and for all decisions which they make on questions of ecclesiastical law. As executive officers they safeguard the Annual Conferences against any attacks on their constitutional rights by the legislative department of the Church, and the General Conference against departures either in doctrine or discipline on the part of an Annual Conference. Our Church has been greatly indebted to such legal minds as Bishops Paine and McTyeire in following up the interpreta-

tions of Bishops McKendree and Soule, who gave us our constitution. The episcopacy existed before the delegated General Conference, and the delegated General Conference was brought into being under certain Restrictive Rules, one of which was that "They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency." It was made both general and itinerant that it might the better serve as the executive department of our government, as the General Conference afterwards became the legislative department of the Church. Its creation was that of the whole body of preachers before they created the General Conference with its delegated power and authority. For this view of our government the Methodist Episcopal Church, South, has uniformly stood as it stands to-day. Bishops exist for something else than merely to register appointments already prearranged. They are sent out to administer vows and to see that they are observed, to appoint preachers who are in good standing, to form legal districts according to their judgment, and to oversee the spiritual and temporal interests of the Church. Thus have they helped to make the Church increasingly effective for the conversion of the world and in building up believers on their most holy faith.

By virtue of so well-defined a system of Church government, all ministers at their ordination promise reverently to obey them to whom is given the charge and government over them, and any failure to keep his own ordination vows to exercise justly his authority, would be regarded as a grave offense on the part of the bishop representing the Church. What is called a strong central government is based upon the fullest confidence in the representative of the delegated General Conference in serving the highest interests of the whole Church. As moderators of the General Conference, under rules adopted by that body, the bishops, while not obtruding their views in shaping the legislation of the Church, are at times courteously invited to give any information or even judgment from their supposed wider outlook and disinterested devotion to the best interests of the kingdom of God. It is on them that comes daily the care of all the churches. Our bishops do not discredit themselves by foolish and baseless claims as successors of the apostles, nor are they depreciated by distrust and discourtesy on the part of their brethren in the ministry, many of whom are their spiritual children, to whom they can say: "If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord."

Doctrinal Fidelity.

Happily, Methodism has never had a doctrinal schism, however wide the differences on lay representation and other questions of polity which have led to divisions. All Methodists can heartily agree to the common faith so clearly and admirably stated a decade ago in the Address of the Bishops of the Methodist Episcopal Church, written by the wise

and devout Bishop Andrews, honored by universal Methodism, and quoted afresh by Bishop Goodsell in the Episcopal Address at the last General Conference of that Church:

"We believe in one living and personal God, the Father Almighty, who in perfect wisdom, holiness, and love pervades, sustains, and rules the worlds which he made. We believe in Jesus Christ, his only Son, our Lord, in whom dwelt all the fullness of the Godhead bodily; who was in glory with the Father before all worlds; who became flesh and dwelt among us the brightness of the glory of God and the express image of his person; who died for sins, the just for the unjust, that he might bring man to God; who rose from the dead; who ascended on high, having received all power in heaven and on earth, for the completion by grace and judgment of the kingdom of God. We believe in the Holy Ghost, very and eternal God, the Lord and Giver of life, by whose operation on men dead in trespasses and sins they are quickened to repentance, faith, and loving obedience, are made aware of their sonship, and are empowered to rise into the full stature of men in Christ Jesus. We believe in the impartial love of God to the whole human family, so that none are excluded from the benefits thereof except as they exclude themselves by willful unbelief and sin. We believe that faith in Christ, the self-surrender of the soul to his government and grace, is the one condition upon which man is reconciled to God, is born again, becomes partaker of the divine nature, and attains sanctification through the Spirit. We accept the moral law confirmed and perfected by the divine Teacher and set forth authoritatively in the Holy Scriptures; and we believe in eternal consequences of good and evil, inherent in the constitution of the human soul and declared with utmost solemnity by him, the final Judge of human life."

Diversities of Gifts and Ministrations.

Having so much in common with our fellow-Methodists throughout the world, we rejoice in the honorable part which each has to bear in maintaining at its best the great religious movement of three centuries. Any undue laxity as regards either teaching or discipline on the part of any sister Methodism should make the other representatives the more careful to maintain the standards of life and teaching that God has so signally blessed. If "God made men that they might help one another," perhaps the priceless heritage of our fathers is thus being the more sacredly guarded by more than one Methodism. It is conceded that the best in the Church of England is safeguarded by the Northern and Southern Convocations of York and Canterbury. It needed the varied gifts of the Wesleys and Whitefield alike to inaugurate and to perpetuate Methodism, although preaching substantially the same doctrines. Had either Whitefield or Charles Wesley survived John Wesley in the sole leadership, it is doubtful whether Methodism would have survived its first century. "Who knoweth whether thou art come to the kingdom for such a time as this?" Now, there are diversities of gifts,

but the same Spirit. And there are diversities of ministrations, but the same Lord.

God Has Honored Our Leadership.

As a distinct Methodism, while prayerful observers of what other Churches are enterprising and doing, we have never been content to be mere imitators or followers. The power of the initiative has led us to make important changes in our polity when it seemed wise. The Methodist Episcopal Church, South, thus far is the only Methodism that has corrected the confessed weakness of making a General Conference the sole judge of the constitutionality of its own acts, thus leaving unlimited authority unchecked by responsibility. We first dispensed with a fixed probation of six months, an example followed forty years afterwards by the Methodist Episcopal Church. The most complete example of lay representation, alike in the Annual and General Conference, was set by us both to the British Wesleyans and to the Methodist Episcopal Church, which they have followed only in part even after many years. Our General Conference was the first to establish training schools for missionaries—one under the Woman's Foreign Board and the other under the Parent Board of Foreign Missions. The work of women as promoters of parsonage-building, early recognized by our General Conference as a distinct society, has since become the Woman's Home Mission Society, with its scores of deaconesses and missionaries. We were the first, through our Board of Missions, to recognize and welcome the Laymen's Missionary Movement, which has given new inspiration to all the Churches. We are seeking to adapt our work in congested sections of our large cities by the aid of institutional churches and religious settlements. Hospitals under the auspices of our Church have been established or are being erected in several of our larger centers. We are studying the confessed mistakes of other Churches in the adjustment of their several Home and Foreign Boards of Missions, so as to secure for ourselves what is best adapted to our peculiar needs. But while seeking to make full proof of our ministry as a Church, we are not unmindful that our very growth in numbers brings the responsibility of an increasingly efficient ministry. Our work needs not to be less evangelistic but more *intensive*, to develop our new converts and to make them workmen that shall not be ashamed, alike as students and teachers of the Word of God. By higher standards of admission and by more thorough preparation of our preachers and their deeper consecration, we are seeking the greater efficiency of our preachers, who must minister to our growing and devout laymen that are asking to be led to do better and greater things for the Lord.

Our Church and the Negro.

No Church has better understood or been more successful in its work for the negro than has ours, until now the more thoughtful men of the nation are turning to us for counsel, and the negro himself for leadership. We have maintained the most cordial relations with our contin-

gent of negro Methodists so long organically connected with us, and who since their separation have grown from less than 20,000 in 1870 to 233,000 in 1910, with more than $3,000,000 in Church property, aside from their schools and colleges. Their growth during the sixteen years covered by the last census was 33.7 per cent., while the growth of the African Methodist Episcopal Church (the largest body of negro Methodists) was 9.3 per cent. For twenty-five years their oldest colleges, which we helped to found and maintain, have done much toward recruiting their ministry with worthy leaders. They lack what is all-important to their best development as a Church—the missionary passion. They are now being moved with a deepening desire to obey the great commission. How shall we, their spiritual fathers and trusted leaders, help them to find themselves in this new age? Under the leadership of men like Bishops Andrew and Capers and Paine, a single Annual Conference was known to raise each year as much as $25,000 for missionary work among the negroes. Robert Paine, as early as in 1823, offered himself as a missionary to Africa, asking to be accompanied by selected companions from among the negro preachers of the South. That spirit gave us more than 200,000 converts among the negroes in this country before the Civil War—the largest returns from missionary work among the heathen then known in history. Their songs and prayers safeguarded many a plantation home in the darkest days of fratricidal strife. We owe them no less a debt of gratitude than they owe us, for we were "companions in the sorrowful way." Methodism has never fairly faced Mohammedanism, the most formidable foe of Christianity. Africa is now becoming the great field of the propagandists of the religion of the false prophet. The battlefield of the twentieth century is the Dark Continent. Shall Ethiopia in vain stretch out her hands unto God, and our great Methodism, more in sympathy with the negro than any other, and better capable of inspiring and directing his labors, have no part in the conquest of the Dark Continent for our Lord? Is not the force actually preparing for our leadership, as when young Paine longed to go out to battle? May we not hope and pray that the greatest chapter in the history of missions shall be this yet unwritten chapter which the hand of God shall write in Africa as he leads our awakened ministers and laymen to their gracious and glorious open door of opportunity?

The Church Under the Dominion of the Future.

The dominant note of Methodism is hope. She has the dew of her youth. The future of Methodism will depend on how fully she faces the future. Churches, like nations, may be judged by whether they draw their inspiration and ideals mostly from the past and so become the slaves of precedent, or from the present and are controlled mostly by questions of present advantage and popularity, or from the principles of right and progress which underlie future achievement. Our Lord sought to make his Church the Church of the future as he looked steadfastly at the conquest of future generations, alike putting aside

the traditions of what had been said by them of the old time and the Jewish crown of his own time as he went alone to the mountain of vision and of God. True Methodism, like John Wesley in Epworth churchyard preaching to the people from his father's tombstone, is gratefully reverent toward the past as it seeks to become a part of the kingdom that is yet to come in its fullness. It would ever look unto, while it hastens, the coming of the kingdom of God. It does not cling to old weapons, however useful in their day, when rifled cannon and weapons of precision are available for its great battles. It adopts nothing because it is the fashion of the hour, whether it be a doctrine or a form. Its strength has been largely in the essential continuity of its teaching and method, while it faces the future because our Lord, in his great commission, has put it under the dominion of the future. She has kept her Lord in the midst by being with him on the outposts, where new conquests are to be made.

When Rome refused the laity any part in the public worship, sturdy John Knox, who made the Reformation real in the British Isles, saw how important it was to make congregational worship possible in contrast with mere priestly celebration of the mass in a foreign tongue, so he introduced responsive reading of the Word of God. Mr. Wesley was careful to continue it in all settled congregations, and so sought to introduce it in America, despite the more primitive conditions of society here. Our two great Methodisms, after more than a century, determined on a uniform order of worship as well as on uniform catechisms and a joint hymnal prepared by able joint commissions for the use of both Churches. We regret that larger use is not made of them. Our Methodist worship should be uniform, at least as far as the required parts of the order of service may make it so. This was intended by the adoption of the report of the joint commission by the General Conference; and our people, led by our preachers, should be encouraged to use it, especially in the towns and cities, and, as far as possible, in the rural districts. We are in danger of a mongrel worship when the minister, departing from our own form, seeks out novelties, such as "silences," "invocations," "blessing the alms bason," "chanting the Lord's Prayer," and whatever else he hears some other Church is using. Whatever else this is—if, in fact, anybody dare try to name it—it is not Methodist worship. Our people deserve a more substantial diet than that—even what the wise men of Methodism have given us. A crude, extemporized worship does not belong to the Church of the future any more than an undrilled and badly armed militia can be counted the army of the future.

A Flexible Time Limit.

Methodism follows the genius of its founder in seeking to adapt itself to changed conditions, especially on the frontiers and in the great cities. In the more primitive days the interchange of preachers often took place every six months, so as to give the people the most aggressive work in

men. Our early fathers did not have many sermons; but they were on the great doctrines, and they were mighty to the pulling down of the strongholds of sin and Satan. The need of more pastoral supervision and the carrying out of larger plans for city Church extension work under experienced leaders, led to the extension of the limit ultimately with us to four years. Petitions for the further extension of the limit, or even its removal, will come before you. Our last General Conference made it lawful for the bishops to appoint for a longer period than four years those preachers who were working under the auspices of the Board of Missions, having been accepted by the Committee on Candidates of the Parent Board, "on the basis of candidates for foreign work as to fitness and tenure of office, provided that such city missionary work be subject to the approval of the Annual Conference Board of Missions; and candidates, when accepted, shall be nominated for appointment to the bishop in charge of the Conference in which they are to work; provided, further, that this law shall not be construed to forbid Annual Conference Boards of Missions employing other than such candidates." It may be doubted if any further modification of the time limit is desirable. Already provision is made in our law for the needs of any exceptional situations. You will give careful consideration to the memorials upon this subject which may come before you, using great care to safeguard and preserve our itinerant system of pastoral supply. You will doubtless give careful consideration to the memorials for greater flexibility in the time limit, both as to the wisdom and practicability of such change, and how best safeguarded. Doubtless the average length of the pastoral term in the event of a change in the law will be less than it is now, the exceptional pastor being the beneficiary of the longer term of service. You will consider equally and primarily the needs of the city population, who may seek a greater flexibility in the pastoral term.

More Attention to the Pastoral Office.

Doubtless more attention among us should be given to the pastoral office if our Church realizes to the full the ascension gifts of our Lord, "who when he went up on high gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." The wise pastor is one who looks upon his Church not only as his field, but his force, and seeks to develop personal power in each worker. Great pastors make possible great laymen, as great leaders make possible great armies as they follow great plans of battle to mighty victories. Restlessness in the pastoral office is always to be deprecated, and disturbs and weakens the flock of Christ. There is no more important, more delightful, or more fruitful field of work in all the Church than the work of the pastorate. It is not length of service always that makes a great and influential pastor. Let our preachers covet earnestly the best gifts, that we may have such pastors

as Baxter and Rutherford and Spurgeon and Chalmers and Cuyler, as well as Fletcher of Madeley.

Fraternity and Federation

It is pleasant to report the kindliest relations with other Churches. A philanthropist belonging to another communion once directed a considerable sum of money to be used by our Church; and when asked why he had given it to us rather than to his own Church, his reply was: "Because there are more of the Methodists, and they get along better with other Churches." Our relations with the great Methodist bodies in Canada and in Great Britain and Ireland, as well as with our twin sister, the Methodist Episcopal Church, have been cemented with the usual fraternal visits by chosen messengers, who will make their reports. During the present session we will have with us honored representatives from these three great branches of Methodism with which we have so much in common and whose notable successes in all the continents add much to the history of the religious movement called Methodism. It is a part of the unfinished book of Acts—the acts less of the apostles than of the Holy Spirit, whose presence in the Church is always attended by the emergence of great personalities, men full of faith and the Holy Ghost.

The two General Conferences of American Methodism have long since acted favorably on plans of federation whereby each Church agrees to respect the work of the other in this country, as is done in foreign fields (and thus avoid both waste and friction). To make operative this wise general plan, there will be laid before you additional action taken by the Joint Commission on Federation. Happy and harmonious results have followed where the new plan has had a fair trial, and some communities now have a united Methodism in place of two weak and rival ones. There remains too much unoccupied territory confronting each of these great Churches, alike in the rural districts and in the cities, to waste men and money in useless and unchristian competition. Our wise laymen in both Churches, now taking so much interest in missionary work, are properly asking how wisely we are using missionary money in erecting altar against altar in given sections of our common territory and country. "The art of government is the art of being honest," said Thomas Jefferson. Can less be said of the Church in her compacts and agreements? Especially worthy of consideration of the Joint Commission on Federation is some wise and statesmanlike scheme for administering under a Joint Board the educational work being done for the negro by both Churches, looking to preparation for missionary work both at home and in the Dark Continent.

The Ecumenical Methodist Conference.

The fourth Ecumenical Methodist Conference meets in 1911 in the city of Toronto. We have already appointed representatives on the Executive Committee. Our Church is entitled to fifty-seven representa-

tives, whom you will arrange to appoint. These great Pan-Methodist gatherings not only register the numerical and material progress of Methodism, but of world-wide Christianity; and they call out the deliverances of our most thoughtful men on the spiritual and practical questions which profoundly interest and concern all Christendom. Other great religious bodies are also much interested in our proceedings.

The Federal Council of the Churches of Christ in America.

A Christian philosopher with power of vision said: "The nineteenth century has made the world a neighborhood; shall not the twentieth century make it a brotherhood?" The same Churches that have stirred the nation by their great laymen's meetings, whose success has been greatest because they were interdenominational, were federated four years ago through the action of the highest ecclesiastical judicatories. Thus thirty-two Churches, having more than 100,000 preachers and some 17,000,000 communicants, all acknowledging the deity and lordship of Jesus Christ, have unanimously adopted a Plan of Federation which brings to public realization that they are constitutionally federated and so express their Christian fellowship and unity. They believe that the Lord's work can better be done in coöperation than in separation. They thus encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches; better observance of the Sabbath and of the sacredness of the marital bond; deeper and wiser interest in religious education and a higher type of civic righteousness; a better understanding between the Church and the laboring classes who were being separated; the safeguarding of child labor; the seeking alike the moral and physical welfare of women who are breadwinners; and the fullest coöperation in the work of missions, at home and abroad. This wonderful spirit of Christian unity which now marks nine-tenths of all the Protestants in America has inspired all coöperating Churches, and constitutes a vital condition of all forward movements in Christendom. The deity of our Lord, our mighty Leader in the faith, has been given powerful emphasis, and his followers have never had such faith in the gospel as the power of God unto salvation to every one that believeth.

Our own Church, true to her catholicity and religious spirit, has had no small part in this great federation of Churches, our General Conference being the first of all the chief judicatories to indorse it. Our influence went far in helping to frame and to adopt by a unanimous vote the original basis of federation, acknowledging the deity of our Lord, and in shaping the plan of coöperation which has been unanimously adopted by the great Churches of Christ in America. The spirit of Christ so manifestly present in all the meetings and work of the Federal Council of Churches leads to the hope and belief that our Lord will mightily use this great movement in the furtherance of his kingdom in all the world, that men may know that the Father has sent him and that there is one flock and one Shepherd. The once lonely watchmen

are now seeing eye to eye, and together are they lifting up the voice to sing. The great movement is even more an inspiration than an organization, and is bringing a Christian atmosphere and climate into all the world-field. Even Rome is studying a voluntary unity, in contrast with a compulsory unity to which all else is sacrificed.

Change of Name.

The tendency is always to give the shorter name, whether to a Church or to a railroad. Thus our nearest neighbors all through our common territory, though their legal style is the "Presbyterian Church in the United States," are usually almost invariably called the "Southern Presbyterian Church." So the same tendency is observed with regard to our Church, which in 1844 was known as the "Southern General Conference of the Methodist Episcopal Church," while the twin sister was called the "Northern General Conference of the Methodist Episcopal Church." We shortened it a year later to the "Methodist Episcopal Church in the South," and then to our present name, the "Methodist Episcopal Church, South," on the theory of Carlyle that "the nation that shortens its weapons extends its boundaries." Whatever our legal style, we will always be called Southern Methodists, as in our great federal and fraternal gatherings our brethren are called Northern Methodists. In all the mission fields and great councils our fellow-Christians are given to recognizing each other by what they are doing for Christ rather than by what name they bear or what section they hail from. No greater calamity can come to a Church than to aspire to be the American or national Church, with its natural tendency to claim all that is in sight. We are too world-wide to seek to be simply national. Sympathizing with our Northwestern brethren, whose fathers welcomed us because of our name and because we preached Christ and him only, we see no sufficient reason for any change. Moreover, the sense of the whole Church was taken comparatively a few years ago on the change of our name to the Methodist Episcopal Church in America, the same to be reported to the General Conference of 1886. The bishops reported that only 91 had voted for the change and 3,415 had voted against it. The Episcopal Address, reporting the result of the vote, added: "It is to be hoped that a corporate name which was first introduced by Bishop Paine and adopted by the Committee of Nine into their report to the General Conference of 1844, which was further recognized at Louisville in 1845, and in the formation of our first General Conference in 1846, which is the title by which all our lawsuits for the recovery of property was known and in favor of which the Supreme Court made its decree, the title and name by which we were known through the ample and deep experiences of the Civil War, the name which was reaffirmed by a constitutional vote of the Church in 1866 and 1867, and by which the status of our Church was recognized by the Cape May Commission in 1876, and about which our whole domestic and foreign

missionary work has clustered, will be accepted fully and forever as the primal and final designation of our beloved Methodism."

Since our greatest prosperity has been given us since 1886, about doubling our membership and resources, we dare think we hear an added testimony in the "Yea, saith the Spirit; . . . and their works do follow them."

The Endowment Fund for Superannuates.

Ours is the first Church to inaugurate on a large and worthy scale an Endowment Fund for Superannuates. This was done on the recommendation of the bishops eight years ago, when the General Conference resolved to establish a connectional fund of not less than $5,000,000 for that purpose. Already encouraging progress has been made, and the present assets of the fund are estimated at $251,873. The Board of Trustees having the matter in hand are much encouraged by some liberal legacies known to have been made for this fund. While many Annual Conferences have endowment funds for their own superannuates and Conference claimants, this connectional fund is shared by all, and takes care of worthy men in smaller and frontier Conferences. Some modification in plan of collections and disbursements will be asked for by the Board of Trustees, which will be indicated in their memorial.

Other Methodisms Lead Us in Sunday Schools.

It is a notable fact that we are behind other Methodisms in the relative number of Sunday-school scholars compared with Church members, while the present opportunity of the Church in reaching the young was never greater. Thus the Wesleyan Methodists of England, our only true "mother Church," report their members and probationers as 520,868 and their Sunday-school enrollment as 987,953. The Primitive Methodists of England report 212,168 members and probationers and 465,531 scholars. The United Methodist Church reports 186,905 members and 323,675 scholars. The Australasian Methodist Church reports 150,751 members and 231,553 scholars. The Methodist Episcopal Church reports 3,442,631 members and probationers and 3,368,162 scholars. We report 1,822,402 members and 1,270,995 Sunday-school scholars. That our shortage is not due to lack of children is manifest from the fact that in the sixteen states most occupied by us there are 4,663,193 of school age who are not in the Sunday school, or 400,000 more than there are now in the Sunday schools of all the Churches. Here is our field of untold riches. Here are the reserves on which the Methodism of to-day must draw to make the aggressive forces of the Methodism of the future, if we maintain anything like our primacy among the Churches. The Sunday schools of our twin Methodism have given annually $500,000 for missions for some years. Here, too, we need intensive work for best results.

The Two Processions.

Bishop Keener startled the whole Church twenty years ago by pointing to the two processions to be seen on any Sunday morning, a procession of adults going to church and a procession of children coming from the church at the hour of preaching service. Nor has the latter procession ceased to move from the preaching service, to the Church's great loss—often hopeless loss.

While eighty per cent. of our Church membership comes from the Sunday school, there are sixty per cent. of the Sunday school that are not reached. The Churches that have the most dependable growth are those that pay most attention to gathering and retaining their youth under competent instruction, and that have the largest number of Sunday-school scholars as compared to Church members. Under wise pastors and capable laymen much stress is being properly put upon what is called the "Bible school," where efforts are being successfully made to gather and retain those of all ages in intelligent study of the Word of God, and so to create a passion for it. With the work properly graded and under teachers truly equipped, the whole Church develops a hunger for the Word. The pastor thus finds an increased demand for expository preaching, and often the problem of the second service is solved, as one service is given to this helpful and instructive form of preaching where old and young are held and fed.

Despite the fact that so much of our territory is rural and with nearly eighty-five per cent. of our population living in the country, yet several of our Annual Conferences, like the Western Virginia and Holston, under these conditions report as many Sunday-school scholars as Church members. The Los Angeles and Montana Conferences and the Asiatic and South Brazil fields report like favorable returns. Were all the Conferences equally diligent and enterprising, we would have some 600,000 more youth under our religious instruction and that many more reserves to draw on in building up the kingdom of Christ. Nor does this include the added families who may be reached through their youth. In view of our approaching change in the water front of the country and the great increase in the number of dwellers in cities and towns, with greater accessibility to the churches, we should have a Sunday-school census larger than that of Church members in place of a ratio of sixty-eight per cent. as now, and with slight change, for many years. The friendly disposition toward religion, even in the public schools and state institutions of higher grade, with the situation uncomplicated by the presence of a large foreign population of an alien religion, makes the outlook encouraging throughout our bounds.

The Epworth Leaguers.

Our pastors have not always rightly appraised the work and worth of the Epworth League, and have shown a consequent lack of zeal in its behalf, despite its distinct place in the life of youth. During the

last twenty years it is estimated that a million of our youth have been passing under its influence. They have thus acquired a richer knowledge of the history of the Church and of missions and a new sense of responsibility for the Church of the future.

Through the faithful efforts of the Leaguers, it was made possible to open our mission in Korea, besides the valuable help that has been given in other fields. The quadrennium closes with some 145,000 Leaguers, whose contributions for the past year reach $75,000. During its history some 700 young ministers have shared the privileges and inspiration of the Epworth League. Like the Sunday school, its ranks need constant recruiting; and all the more as there is not an adequate substitute for it in our economy. Properly used, it becomes a veritable training school for Christian workers. Thus may our young people learn the expulsive power of a new affection in place of the love of pleasure which, from the days of Tertullian, has always been a stronger motive than even fear of martyrdom.

Our Vanderbilt.

We call it ours because it is ours in law and in morals. Projected by wise ministers and laymen who had understanding of all things to know what Israel ought to do, it was fortunate at an early day in receiving from Commodore Vanderbilt, largely through the influence of his godly Methodist wife, the princely gifts which enabled it to open its doors much sooner than it could otherwise have done. Since that time it has had many donations from the Vanderbilt family and from other sources, the Methodist people having contributed more than $300,000 to its funds. The present value of the plant and endowment cannot be much less than $3,000,000. While this looks like a large sum, it is really not commensurate with the wants of the institution. We desire to lay the university frankly and squarely upon the heart of the Church, and to urge that it be made the recipient of gifts sufficiently ample to enable it to do all its work on a scale of increasing breadth and thoroughness.

In our address to the General Conference in 1906 we called attention to some grave differences of opinion that had arisen concerning the validity of the existing charter and the ownership and control of the university, and urged that the Conferences take prompt action for their effective and final settlement. The whole matter was referred to the Committee on Education, which brought in a report advising that the Conference appoint a commission of five Methodist lawyers: "1. To inquire into and determine the relations of the Vanderbilt University to the Methodist Episcopal Church, South. 2. To take legal steps, if necessary, to perfect the transfer of the university from the patronizing Conferences of the General Conference of said Church. 3. To define the charter rights of the bishops of the said Church." This report was unanimously adopted.

When the commission (which was composed of Judge E. C. O'Rear,

of Kentucky; Judge John A. Rich, of Missouri; Judge E. D. Newman, of Virginia; Judge J. A. McCulloch, of South Carolina; and Hon. Creed F. Bates, of Tennessee) met in the latter part of the same year, it was confronted with a wide range of questions. With the most commendable thoroughness the commissioners examined all these questions and reached conclusions concerning them. In our judgment, the thanks of the whole Church are due to these noble and learned laymen who thus gratuitously rendered it so important and satisfactory a service.

The report of this commission was laid before the College of Bishops at their next annual session, as the General Conference had directed that it should be, and the following action was taken concerning it:

"Whereas the General Conference of the Methodist Episcopal Church, South, at its session held in Birmingham, Ala., May, 1906, appointed a Commission on Vanderbilt University and instructed the commission, among other things, to define the charter rights of the bishops of the Methodist Episcopal Church, South, with reference to that institution, and added, 'When so defined the bishops are hereby instructed to enter on the same'; and whereas that commission has reached its conclusions and has reported that the bishops are supervisors and visitors of the university in the sense in which those terms are used in the common law; therefore, be it

"*Resolved*, That under the order of the General Conference we undertake the duties of supervisors and visitors as those duties are defined in the common law and as set forth in the report of the commission, proposing to do nothing less and nothing more than our plain duty under the commands of the Church and the laws of the land."

Under like direction the report was also presented to the Board of Trust, which, after consideration, passed the following resolutions:

"*Resolved*, 1. That we cordially receive the same, and direct that it be filed with the records of this Board.

"2. That we hereby express our appreciation of the ability and fidelity with which the members of the commission have discharged their important duties.

"3. That, recognizing and rejoicing in the ownership of the Church in the university, and all the responsibilities arising therefrom, we welcome any supervision by the College of Bishops that may aid us in executing the great trust committed to our hands, so as 'to insure the observance of the charter, the conditions of specific gifts, and the statutes of the state.'"

The report itself will doubtless be furnished to you for your full inspection and review. With this information in your possession, you will be able to determine what future action, if any, it is necessary for you to take. We urge the importance of such a complete and final settlement of the whole matter as will leave no slightest room for any further questioning of any sort. The peace of the Church and the highest welfare of the university itself both demand that the disturbing issues be thoroughly adjudicated for all time.

THEOLOGICAL EDUCATION.

Deeply impressed by Paul's frequent injunction that the preacher "be apt to teach," our founders, themselves the sons of a great university, were wont to meet in the Holy Club at Oxford, the better to know and interpret the Holy Scriptures. The painstaking exegetical studies of the Greek New Testament used in those meetings are to be seen in the Bodleian Library. John Wesley translated and published a revised New Testament ninety years before our modern Revised New Testament was published, and the foremost New Testament scholars who gave us the latter gratefully acknowledged their debt to Mr. Wesley's translation of the previous century. Our Church cannot be true to her traditions and ignore the best results of consecrated learning, and we are unwilling to be classed with those provincial Churches which are unfriendly to sacred learning. The preachers' institutes being held annually at the Vanderbilt and other educational centers are a sort of university extension course where some of the leading and most reverent biblical scholars from both sides of the Atlantic have awakened a deeper passion for the study of the revealed word. Unless our young preachers follow safe and reverent guides, they may follow blind leaders into the ditch of confusion and doubt. The great need of all our centers of learning is the evangelistic spirit and the testifying to the things we know; proclaiming our beliefs, not our doubts. Genuine revivals of religion, which clarify the brain and warm the heart as well, should be sought and expected annually in each of our institutions of learning, under the leadership of our wisest preachers who are especially adapted to such evangelistic work. Ideals of life formed in a Christian college have always wielded large and permanent influence alike upon ministers and laymen.

A study of local conditions in that section of the country where our Church is naturally expected to do its best work shows that we have been too indifferent to the theological education of our ministers, even being mostly dependent on outsiders for the endowment of our sole department of theological training. Single institutions for the theological education of the negro have larger endowments and a larger attendance than ours. The Southern Baptists, who labor everywhere side by side with us and constitute with us so large a share of the Protestants in the United States, have a theological seminary with over 300 students and an investment in plan and endowment of some $2,000,000. We rejoice in their wise example and in their increasing interest in an efficient ministry to which they owe so much. Our twin sister, the Methodist Episcopal Church, has ten theological seminaries in this country, with 840 students and an investment of over $4,000,000 in separate buildings and endowment. Our brethren of the Northern Presbyterian Church have twelve separate theological seminaries, representing an investment of $10,000,000, with over 700 students for the ministry. It is conceded by those best acquainted with the conditions that the most successful theological seminaries are those which make the strongest ap-

peal as resting on their own foundations and with their own distinct endowments. Our largest givers to Church beneficences have their local colleges, to which they are attached and where the demand for financial aid is great; "but they should be interested in the need of some more ample provision for the training of our ministry, and they should be willing to contribute whatever may be necessary for the accomplishment of this purpose."

The demand of the laity for better equipped and more efficient preachers must be met in part by themselves in providing greater facilities for ministerial education. The educated man has the ear of the educated; and no loss can be more damaging, next to losing the ear of the poor, to whom the gospel must be preached if the credentials of our Lord be claimed, than to have no longer the ear of the educated and influential in a community. It was this neglect in France that made possible the French Revolution and the loss of the influence of the Church. The growing interest in education for our children means an increased interest in the education of our preachers, if our children be satisfied with their ministry. Better facilities for the education of our young preachers are necessary, if we would not expose them to the allurements of better equipped theological seminaries all over the land and so of the ministry of other Churches. It becomes the Church to concern herself about her ministers, alike as regards their reënforcement in numbers and in quality of leadership. Why should there not be the earnest intercession in every home, as in Scotland, that at least one noble son be called to the ministry of the word? It is ascertained that sixty-seven per cent. of our ministerial candidates come from homes of family prayer. Above all should the devout and watchful pastor seek to impress upon promising young men the supreme claims of the Lord of the harvest, so that every charge might have some worthy representative in the Christian ministry. Only from the bosom of a living Church can God win a living ministry. One command of the Lord is as enduring as the great commission itself: "Pray ye the Lord of the harvest that he will thrust out laborers into his harvest." The very perpetuation of the ministry is conditioned on prayer.

Our Board of Education.

After too long delay in creating a Board of Education, we owe much to it for standardizing our institutions of learning, for valuable aid to some struggling but promising institutions, and for seeking to foster the spirit of education in its best sense and with its worthiest ends. Especially helpful has it been to the educational work of the Colored Methodist Episcopal Church in America, five of whose institutions are aided by our Board of Education and have been the better brought to a warm place in the hearts of our colored brethren, whose giving for Christian education has been notable.

The Correspondence School, under the auspices of the Board, has now an enrollment of more than a thousand preachers, and is doing a

worthy and commendable work, alike for the undergraduates and those who are taking a postgraduate course. It prepares the way for, as well as supplements, the work of our Theological Department for those who would make full proof of their ministry. The literature issued by the Board of Education helps to extend the influence of the able educational addresses given under its auspices.

Loyalty of Our Colleges.

While rejoicing in the large and helpful gifts which have come to some of our colleges, like Randolph-Macon, Wofford, Millsaps, and Hendrix, from noble philanthropists who are using their large wealth in the interest of education, preferably for established institutions with a recognized mission, we express both the hope and conviction that no gift from any source be received by any of our institutions that means the weakening of its recognized obligation to the Church which fosters it or loosens the bonds which unite it to the heart and confidence of the Church which founded it. It is Christianity that has made man a thinker; and only under Christian auspices can there be the broadest and fullest investigation, and so the completest education which trains the mind and heart and will to loftiest worship and to noblest character. While we cannot blame philanthropists for insisting that we make provision for our own theological education, as every self-respecting Church should do, we deem that no money could be less acceptable to our Lord than that which is obtained by compromise on the part of the receiver that would make Christ less than supreme in his own Church. Let no indifference to the work of Christian education on the part of preachers or laymen be used as an excuse for seeking help outside the Church under conditions that would lead us to deny the Lord that bought us or to renounce his bride. Our Lord lays upon his Church the responsibility of both looking into and hastening the coming of his kingdom. The noble instances, mostly of Christian liberality, amounting during the past year to nearly $150,000,000, show that the good seed are the children of the kingdom who believe in Christ and are willing to intrust their millions to men who love and follow him. True Christian education must ultimately rest on Christian giving. The Church administers these great trusts not through popular assemblies, but through chosen and trusted representatives, and thus the better safeguards them. As a matter of course, we do not mean to call in question the right of the Annual Conferences to take under consideration the policies of the schools that appeal for their approval and support.

A Representative Church at the National Capital.

By order of the last General Conference, a commission was appointed to take in hand the erection of a church in Washington, D. C., which should adequately represent our Methodism at the capital of the nation and fulfill in its measure the duty we owe to the republic in this particular. This important work was hindered by the financial panic

which fell upon the country in 1907 and which continued through the following year. About a year ago the matter was taken up again, and an Assistant to the Secretary of the Board of Church Extension, in the person of Rev. George S. Sexton, of the Texas Conference, was appointed to give especial attention to this interest. During the past year progress has been made, so that at this time about one-fourth of the total amount asked of the Church at large has been secured in cash and reliable subscriptions, and a national building committee has been organized. The local Church in Washington stands ready to bring forward the amount required of it whenever the balance is secured.

The success of this enterprise will be of great value to our Church throughout the connection, as well as of benefit to our cause at the national capital. It must be carried to speedy completion, and it is recommended to your consideration that you may take such action as may be deemed necessary to assure the erection of this representative church at the capital of the nation as soon as the nature of the work will permit.

Some Recent Legislation Unsatisfactory.

The change made by the last General Conference in paragraph 120, permitting any unordained preacher in charge of a station, circuit, or mission to celebrate the rite of matrimony, provided it does not conflict with civil laws, and in the absence of an elder or bishop to administer baptism, has yielded few practical benefits, has led to abuses and lowered the grade of our ordained ministry, and we recommend that the action then taken be repealed.

We find also confusion resulting from the language of the law in paragraph 99, authorizing a bishop to appoint a preacher on trial, when requested by the Annual Conference, as a student in any of our institutions of learning or in any university for strictly university work. We recommend that the language of this law be so changed that a preacher may not be appointed until he has been on trial at least one year.

A Creative Religious Epoch.

It was the remark of a philosopher that "there are certain epochs in the world's history that may be called creative epochs, when intense feelings elevate all the powers supernaturally. Such, for example, was the close of the eighteenth century, when the revolutionary spirit of the age manifested itself in the creation of an almost preternatural abundance of military talent." How can we account for the emergence in the first age of Christianity of great personalities, men brought to their best, save under the Holy Spirit who brought them to the highest state of efficiency? They were good men, and full of the Holy Spirit and of faith, and much people were added unto the Lord. The mighty tides of the Spirit lifted men above the commonplaces of an unheroic age like the eighteenth century, and developed mighty leaders capable of planning great campaigns on two continents. The missionary era of

the Church began under such impulses a century ago; for Methodism has always been a missionary movement, with a mission to spread scriptural holiness over these lands. It was not individualism run mad with the new wine of liberation from a great state Church. It caught the true spirit of the Church militant and became a militant Church, with elements of true leadership. It has been the spiritual cavalry of modern Christianity, ready to reconnoiter or to lead the charge. Nowhere is a minister of a secular spirit more out of place than in the spiritual atmosphere of self-surrender, where men are willing to spend and be spent as true soldiers of the Lord Jesus. Its itinerancy has been most exacting of its leaders, whose circuits have taken in the circumference of the planet, some never to return from their distant outposts of service. Other Churches are studying its economy, and are begging for a better supervision of their frontiers and of their foreign missions. With its experience, its doctrines, its practice, and its discipline, it is not strange that Methodism added more converts among the heathen last year than any other form of religious activity.

It used to be said, "Only France can destroy France." Only Methodism can destroy Methodism. Our foes, like the foes of the early Church, come from within. Self-indulgence, pride, ambition, worldliness, contention—these alone can stay our triumphant march and progress until the Lord's own kingdom come. Spiritual elevation is absolutely essential to lift us over the bar and out into the open sea of largest success for Christ in these latter days, when the total membership of the mission Churches has more than doubled in fifteen years. But while a million souls have been won for Christ in heathen lands in that time, the spiritual quickening of one land expects a million added this year in Korea alone. The harvest is now a hundred-fold, where we had been content with five-fold. The 2,097,963 native Christians last year gave $4,859,906, a sum far exceeding all that Christian America was doing not many years ago.

The rejuvenescence of the American Bible Society for its indispensable work by large gifts of some $2,000,000 last year; the present gathering of 5,000 laymen in Chicago who have caught the vision during the most wonderful campaign, reaching from sea to sea, that any land ever knew; the assembling of the World Missionary Conference in the land of Livingstone and Duff, as ships are now weighing anchor in nearly every port, with our own representatives sharing in the responsibilities and successes of all these movements—tell of a new religious era, when the kingdom of heaven suffereth violence and all men begin to press into it. There must be no surcease in that war as the forces of Christendom are being mobilized. "The Son of God goes forth to war; who follows in his train?"

Depletion of Our Ranks.

With a work so vast and the field so ripe and the battle not half won, we sorely miss not a few of our tried and valiant leaders whom as dele-

gates or bishops, we were wont to meet in our great quadrennial gathering—Paul Whitehead, Young J. Allen, James M. Mason, and John W. Heidt—honored and loved members of more than one General Conference, until it seemed that we could not do without them at the secretary's table or guarding the legislation on the floor of the house or sending out the clarion call for laborers for the ripening harvest. Never in a single quadrennium have we been called to bury so many of our general superintendents. Fourteen names, less one, representing all the living bishops who presided at Birmingham, were signed to the Journal of the last General Conference, and the Church rejoiced in the hope that most would be permitted to report for renewed service at this session. Two had asked relief from their exacting duties, and two had been commended by the General Conference to the consideration of their colleagues for lighter work until their health became more vigorous. The remaining ten little thought that not less than three of their number would be called to join the three taken from the confessedly feeble, to whom had been assigned lighter work or none. Within six months after adjournment, occurred the almost tragic death of Bishop John J. Tigert, just as he reached his fiftieth year, and after holding but one Annual Conference. Strong in intellect as in body, with a love for all that was good in philosophy and theology, which he had made his life study, this able *Review* editor, blessing the Church with his valuable service as guide in the vast field of literature, this efficient Secretary of several General Conferences, this specialist in the constitutional history of Methodism, this diligent student and fervid and clear expositor of the Holy Scriptures, this growing scholar and Christian, like the eloquent Bascom from his same native Kentucky, gave the Church only a few months of episcopal service, where she fondly expected many fruitful years.

The sweet-spirited, genial Alexander Coke Smith soon followed his younger colleague. Those who knew his feeble frame rejoiced with misgiving in his sanguine hopes of restored health, as he longed to live and give the Church a score of years of faithful service. A beloved pastor in village and city, an esteemed professor in more than one of our Church colleges, a tender preacher because a sympathizing friend, delighting to tell on the housetops what he heard in the ear in his forced retirement, he passed from us after a little more than a quadrennium of episcopal service, but leaving a lasting memory of his gifts and graces.

The Church still deemed herself happy so long as the St. John of the College of Bishops was left—John Cowper Granbery, with his modest but ripe Christian character, a lifelong sufferer from pain of which he never complained, brave on the battlefield as he was searching and tender in the pulpit; a model preacher in his homiletical and spiritual treatment, whether of a topic or a text; a wise and inspiring teacher of preachers, young and old, whether in the Vanderbilt Wesley Hall or in the busy general pastorate, living to serve the Church as a bishop for nearly a quarter of a century, as a thinker favorably known outside of

his own communion. A just man, honored and loved by great and humble, the "beloved disciple" has left us the legacy of an unsullied name and of a fragrant piety like that of Tholuck, who said, "The heart makes the theologian." No wonder the wise McTyeire said of him before his election: "Granbery is not much talked of now for one of our new bishops; but when the Church gets to praying, they will think of him." How glad the angels must have been to see him who was so long a time-exposure of his ascended Lord!

William Wallace Duncan soon followed his Virginia colleague. Of noble presence and genial nature, there was no more tireless worker among us, knowing no period of rest or recreation, which he so much needed in order to do his best work and to still his anxious spirit, ever concerned for the kingdom of God. A lover of books and of men, a teacher in the pulpit and in the chair, a welcome and radiant guest, loved of little children as was his Lord, working in many fields and never deeming his work complete, whole-souled and generous to every worthy cause, blessing all with what he was even more than with what he did, a grateful Church will never cease to cherish his memory and to love him.

Chosen to his high office at the same time and on the same ballot with Bishop Duncan was the Chrysostom of the Church, Charles Betts Galloway. With native oratorical gifts of a high order, he consecrated to the pulpit what would have won lasting fame in the senate or at the bar; for he had known in early manhood the meaning of a surrendered life. With capacity for leadership that made him the foremost citizen, because the most useful, in his native state, progressive but not radical, committed to all that made for civic righteousness and wise in knowing just what was fitted to the hour, the eloquent advocate of temperance because the friend of humanity, beloved of the negro as of the white, and ever addressing the largest congregations of both, sensitive to criticism but heroic in action, whether in the black belt or in the university or the capital, he commanded the eager ears of all good men and led them to victory. Incapable of envy, his genial soul rejoiced as much in the success of his brethren as they did in his; knightly and true as Jonathan, he prized a friend more than a throne; wise in planning and faithful and tireless in execution, he had all the elements of a great bishop. Charles B. Galloway was chosen to preach the opening sermon at the last Ecumenical Methodist Conference, as Matthew Simpson and William Arthur had been chosen for like service at the other two Pan-Methodist gatherings; and he ranks with these and other great masters of assemblies. No man among us so fully responded to the demands of a great occasion, and none was more worthy of the epitaph of John the Baptist: "A burning and a shining light." Alas! he shone because he burned, and in twenty years of episcopal service he gave the Church forty years of his strength. He made our name known to all Methodism and to the saints of all the Churches. Stricken in the midst of the battle, he died, like Paul, planning great things for his Lord. What a

meeting between apostle and bishop in the presence of their Lord, as each bore on his person the marks of the Lord Jesus!

When lonely Eve, bereft of her children, welcomed to her arms a third son, she called his name Seth; for she said, "God hath sent me another son in place of Abel." He was to be the setting that should produce a forest of noble trees for the garden of the Lord. Once our Church had an Enoch who walked with God and was not, for God took him; but his going made heaven nearer. A generation later many who knew Enoch Mather Marvin were reminded of him in Seth Ward, a true itinerant of native, homely strength, simple in tastes, waxing stronger in intellect and in grasp of truth, presenting the great doctrines with clearness and unction, sympathetic and unselfish, wise and just in counsel and tireless in service. He became a revelation to the whole Church as, wisely selected by the Board of Missions as Assistant Missionary Secretary—not being sufficiently known to be the choice of the General Conference—he went abroad from his native Texas to preach a gospel mighty enough to save a world. The qualities that made him a great pastor in Houston and Galveston in time of disaster were even more fruitful of good in the foreign fields, where he wrought as secretary and bishop. The Church was fast learning to appraise him at his true worth as a bishop when he went abroad to die in Asia, for which he had so often pleaded at the bar of the Christian conscience. Domestic love claimed his body to rest in American soil, but his great soul goes marching on to find its truest and satisfying rest in the glorious vision of a saved world.

Additional Bishops.

Only in the case of Bishop Ward's Conferences in Eastern Asia did any Conference lack the presidency of one of our number. By exchanging work, we have been able, without inconvenience or delay, to meet all the Conferences throughout the quadrennium, even during this last year, when so greatly bereft. With the growing demand of our work alike in Eastern Asia and in South America, it is deemed important that we make an annual visit to each of those fields, as to the Conferences in North America. In view of the depletion of our ranks, we recommend the election of at least five additional bishops, praying that God may make good his promise given to his Church through Jeremiah: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." They will not be perfect men, else they would be the only perfect men in a Church full of imperfect men. If ever perfect, they will be made perfect through suffering, as there shall come upon them daily the care of all the churches, as upon those who are the servants to all.

Half of Our Strength Unused.

Great as have been the successes of the Church, we lament that they have not been greater. We have not put forth half our strength. It is

harvest-time, and requires toil by day and night to gather in the harvest which has come from the sowing of our fathers, as they sought to serve their generation by the will of God. Other men have labored, and we have entered into their labors. Great as have been our achievements, they ought to have been greater, and they do not equal our opportunities for which we are responsible. After having done what we have rather than what we might, we confess ourselves unprofitable servants, and pray for wisdom and grace to do better work for our Lord to hasten his kingdom. We dare not boast even while we rejoice in our Lord's leadership and blessing.

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

"For of him, and through him, and to him are all things: to whom be glory forever."

ALPHEUS W. WILSON,
EUGENE R. HENDRIX,
JOSEPH S. KEY,
OSCAR P. FITZGERALD,
WARREN A. CANDLER,
HENRY C. MORRISON,
E. EMBREE HOSS,
JAMES ATKINS.

CONFERENCE OFFICERS.

PRESIDENTS.

ALPHEUS W. WILSON,
EUGENE R. HENDRIX,
JOSEPH S. KEY,
WARREN A. CANDLER,
HENRY C. MORRISON,
E. EMBREE HOSS,
JAMES ATKINS,
COLLINS DENNY,
JOHN C. KILGO,
WILLIAM B. MURRAH,
RICHARD G. WATERHOUSE,
WALTER R. LAMBUTH,
EDWIN D. MOUZON,
JAMES H. McCOY,

SECRETARY.

A. F. WATKINS.....Mississippi Conference.

ASSISTANT SECRETARIES.

GROSS ALEXANDER.....Louisville Conference.
J. A. BURROW.....Holston Conference.
C. H. BRIGGS.....Southwest Missouri Conference.
R. A. MEEK.....North Mississippi Conference.
J. M. BARCUS.....Northwest Texas Conference.
E. O. WATSON.....South Carolina Conference.
J. H. McCOY.....North Alabama Conference.
F. N. PARKER.....Louisiana Conference.
J. E. HARRISON.....West Texas Conference.

JOURNAL OF PROCEEDINGS.

JOURNAL

OF THE

SIXTEENTH SESSION OF THE GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH,

HELD IN ASHEVILLE, N. C., MAY 4–21, 1910.

FIRST DAY, WEDNESDAY, MAY 4, 1910.

MAY 4. FIRST DAY.

THE Sixteenth General Conference of the Methodist Episcopal Church, South (being the Thirty-first General Conference since the organization of the Methodist Episcopal Church in America in 1784), assembled in the Auditorium at Asheville, N. C., Wednesday, May 4, 1910, at 9 A.M.

Opening.

Bishop Alpheus W. Wilson, the senior bishop of the Church, took the chair and called the Conference to order.

Bishop Wilson presides.

Bishop E. E. Hoss announced Hymn No. 560,

Devotional exercises.

And are we yet alive,
And see each other's face?

which was sung; after which Bishop Hoss led in the Apostles' Creed.

Bishop H. C. Morrison led in prayer.

Bishop J. S. Key read the second Psalm.

Bishop James Atkins read the second chapter of Ephesians.

Bishop W. A. Candler announced Hymn No. 188,

O Spirit of the living God.

Rev. Frank Richardson, of the Holston Conference, led in prayer.

Bishop Wilson requested A. F. Watkins, of the Mississippi Conference, the Secretary of the last General Conference, to call the roll.

Roll call.

MAY 4. FIRST DAY.

Bishops present.

The bishops answered to their names, as follows: Alpheus W. Wilson, Eugene R. Hendrix, Joseph S. Key, Warren A. Candler, Henry C. Morrison, E. Embree Hoss, and James Atkins.

Members present.

The following members of the several Annual Conferences answered to their names:

ALABAMA CONFERENCE.—*Clerical:* A. J. Lamar, J. S. Frazer, W. M. Cox, O. C. McGehee. *Lay:* A. E. Barnett, G. Mac Feartherston.

ARKANSAS CONFERENCE.—*Clerical:* F. S. H. Johnston, J. H. O'Bryant. *Lay:* P. W. Furry, J. H. Reynolds.

BALTIMORE CONFERENCE.—*Clerical:* Collins Denny, F. J. Prettyman, E. V. Regester, T. J. Lambert, H. P. Hamill. *Lay:* T. T. Fishburne, L. W. Davis, E. Chase Bare.

BRAZIL MISSION CONFERENCE.—*Clerical:* J. W. Tarboux.

CENTRAL MEXICO MISSION CONFERENCE.—*Clerical:* J. B. Cox.

CHINA MISSION CONFERENCE.—*Clerical:* David L. Anderson.

COLUMBIA CONFERENCE.—*Clerical:* E. H. Mowre. *Lay:* Victor P. Moses.

DENVER CONFERENCE.—*Lay:* E. R. Robinson.

EAST COLUMBIA CONFERENCE.—*Clerical:* H. S. Shangle.

FLORIDA CONFERENCE.—*Clerical:* Ira S. Patterson, L. W. Moore, J. P. Hilburn.

GERMAN MISSION CONFERENCE.—*Clerical:* E. A. Konken.

HOLSTON CONFERENCE.—*Clerical:* R. G. Waterhouse, J. A. Burrow, J. W. Perry, W. S. Neighbors. T. C. Schuler, F. Richardson. *Lay:* Creed F. Bates, G. F. Mellen, W. W. Hughes.

ILLINOIS CONFERENCE.—*Clerical:* W. T. Mathis. *Lay:* J. W. Brown.

KENTUCKY CONFERENCE.—*Clerical:* E. G. B. Mann,

MAY 4. FIRST DAY.

Members present.

J. L. Clark, J. O. A. Vaught. *Lay:* H. A. Power, B. J. Durham, E. C. O'Rear.

LITTLE ROCK CONFERENCE.—*Clerical:* T. E. Sharp, S. Anderson, T. H. Ware. *Lay:* George Thornburgh, J. H. Hinemon.

LOS ANGELES CONFERENCE.—*Clerical:* Robert Paine Howell.

LOUISIANA CONFERENCE.—*Clerical:* Franklin N. Parker, Paul M. Brown. *Lay:* W. L. Weber.

LOUISVILLE CONFERENCE.—*Clerical:* Frank M. Thomas, Gross Alexander, Robert W. Browder, Albert P. Lyon. *Lay:* A. F. Frazer, R. Holbert.

MEMPHIS CONFERENCE.—*Clerical:* W. G. Hefley, H. B. Johnston, R. W. Hood, J. W. Blackard. *Lay:* John B. Howell, Thomas B. King, J. M. Porter.

MEXICAN BORDER MISSION CONFERENCE.—*Clerical:* David W. Carter. *Lay:* Andrés Osuna.

MISSISSIPPI CONFERENCE.—*Clerical:* H. M. Du Bose, I. W. Cooper, H. W. Featherstun, A. F. Watkins. *Lay:* R. W. Millsaps, L. P. Brown, A. G. Norrell.

MISSOURI CONFERENCE.—*Clerical:* C. M. Bishop, W. A. Hanna, O. E. Brown, A. C. Johnson, J. J. Reed. *Lay:* B. J. Casteel, M. E. Lawson.

MONTANA CONFERENCE.—*Clerical:* D. B. Price. *Lay:* G. C. Baldwin.

NEW MEXICO CONFERENCE.—*Clerical:* J. B. Cochran. *Lay:* C. A. Sipple.

NORTH ALABAMA CONFERENCE.—*Clerical:* Frank P. Culver, James H. McCoy, Harry C. Howard, Frank W. Brandon, Edgar M. Glenn. *Lay:* Thomas C. Banks, Jesse B. Wadsworth, Nathan M. Rowe.

NORTH CAROLINA CONFERENCE.—*Clerical:* John C. Kilgo, T. N. Ivey, W. L. Cuninggim, J. N. Cole, R. C. Beaman. *Lay:* Joseph G. Brown, J. H. Southgate, H. A. Page.

NORTH GEORGIA CONFERENCE.—*Clerical:* James E. Dickey, John D. Hammond, James H. Eakes, Merritt J. Cofer, William P. Lovejoy, Thomas J. Christian,

MAY 4. FIRST DAY.

Members present.

Beverly P. Allen. *Lay:* Sam Tate, John N. Holder, John T. Duncan, John L. Loftis, Samuel E. Leigh.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* William B. Murrah, Thomas W. Lewis, Robert Abner Meek, John W. Boswell. *Lay:* Joseph Reid Bingham, John A. Lowe, James D. Barbee, G. L. Jones.

NORTH TEXAS CONFERENCE.—*Clerical:* G. C. Rankin, J. M. Peterson, W. D. Bradfield, C. M. Harless, E. W. Alderson. *Lay:* C. A. Sanford, E. H. McCuistion, B. M. Burgher, R. E. Cofer, Sidney Bass, P. C. Thurmond.

NORTHWEST MEXICAN MISSION CONFERENCE.—*Clerical:* J. F. Corbin.

NORTHWEST TEXAS CONFERENCE.—*Clerical:* H. A. Boaz, John M. Barcus, G. Samuel Hardy, Samuel R. Hay, John R. Nelson, J. T. Griswold, Jerome Duncan, J. G. Putman, I. E. Hightower. *Lay:* W. Erskine Williams, W. C. Rylander, G. A. F. Parker, E. B. Bynum, R. S. Hyer, C. M. Patillo, T. F. Temple, J. M. Robertson.

OKLAHOMA CONFERENCE.—*Clerical:* N. L. Linebaugh, L. L. Johnson, G. B. Winton, S. G. Thompson, T. F. Brewer. *Lay:* T. S. DeArmon, A. E. Bonnell, B. C. Clark, I. D. Hitchcock, T. P. Howell.

PACIFIC CONFERENCE.—*Clerical:* J. A. Batchelor, J. J. N. Kenney. *Lay:* J. S. Austin.

ST. LOUIS CONFERENCE.—*Clerical:* W. F. McMurry, M. T. Haw, N. B. Henry. *Lay:* John W. Vaughan, B. G. Shackelford, C. L. Whitener.

SOUTH CAROLINA CONFERENCE.—*Clerical:* E. O. Watson, John O. Willson, L. F. Beaty, J. W. Daniel, M. B. Kelly. *Lay:* G. C. Hodges, H. P. Williams, H. N. Snyder, G. W. Gruber.

SOUTH GEORGIA CONFERENCE.—*Clerical:* William N. Ainsworth, Thomas D. Ellis, William C. Lovett, Bascom Anthony, John H. Scruggs, A. M. Williams. *Lay:* R. F. Burden, J. B. Wight, H. J. Fulbright, N. E. Harris, R. L. Greer.

SOUTHWEST MISSOURI CONFERENCE.—*Clerical:* C.

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H. Briggs, Paul H. Linn, W. T. McClure, William H. Winton. *Lay:* W. J. Campbell, Perry S. Rader.

Members present.

TENNESSEE CONFERENCE.—*Clerical:* Herschel B. Reams, Edwin B. Chappell, Walter R. Lambuth, Thomas A. Kerley, Wilbur F. Tillett. *Lay:* Robert H. Peoples, Thomas A. Embrey, Oscar K. Holladay, Fount P. McWhirter, W. T. Rogers.

TEXAS CONFERENCE.—*Clerical:* George S. Sexton, James Kilgore, James W. Moore, W. W. Watts, O. T. Hotchkiss. *Lay:* M. D. Fields, W. M. Stone, T. S. Garrison, D. H. Abernathy.

VIRGINIA CONFERENCE.—*Clerical:* B. F. Lipscomb, James Cannon, W. J. Young, W. A. Christian, R. H. Bennett, J. C. Reed, E. H. Rawlings. *Lay:* John P. Branch, W. W. Vicar, H. E. Barrow, T. J. Barham, W. H. Vincent, W. C. Ivey.

WEST TEXAS CONFERENCE.—*Clerical:* E. D. Mouzon, J. E. Harrison, A. J. Weeks, V. A. Godbey. *Lay:* G. G. Johnson, V. M. West, J. W. Robbins, A. T. Cocke.

WESTERN NORTH CAROLINA CONFERENCE.—*Clerical:* J. H. Weaver, T. F. Marr, J. C. Rowe, H. K. Boyer, G. H. Detwiler, W. L. Sherrill. *Lay:* W. D. Turner, J. L. Nelson, F. M. Weaver, W. R. Odell, C. H. Ireland.

WESTERN VIRGINIA CONFERENCE.—*Clerical:* U. V. W. Darlington, H. M. Smith. *Lay:* J. M. Skinner.

WHITE RIVER CONFERENCE.—*Clerical:* Fred Little, R. C. Morehead. *Lay:* F. M. Daniel, J. M. Williams.

Nominations for Secretary.

H. M. Du Bose, of the Mississippi Conference, put in nomination for Secretary the name of A. F. Watkins, of the Mississippi Conference; H. A. Boaz, of the Northwest Texas Conference, nominated John M. Barcus, of the Northwest Texas Conference; Robert W. Browder, of the Louisville Conference, nominated Gross Alexander, of the Louisville Conference.

A. F. Watkins elected.

A. F. Watkins, of the Mississippi Conference, was elected Secretary.

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Alternate delegates seated in place of absent principals.

The Secretary then called the roll of the Conferences for the seating of alternates in the place of absent principals. The following alternates were seated:

HOLSTON CONFERENCE.—Seldon Longley, *vice* Henry C. Stuart, lay delegate.

LITTLE ROCK CONFERENCE.—W. J. Pinson, *vice* W. K. Ramsey, lay delegate, deceased.

NORTH ALABAMA CONFERENCE.—John D. Simpson, *vice* Thomas G. Slaughter, clerical delegate, deceased; and Walter K. McAdory, *vice* William T. Sanders, lay delegate.

OKLAHOMA CONFERENCE.—W. F. Dunkle, *vice* O. E. Goddard, clerical delegate.

PACIFIC CONFERENCE.—J. W. Potter, *vice* G. V. Northey, lay delegate.

VIRGINIA CONFERENCE.—George P. Adams, *vice* Frank Talbott, lay delegate.

Assistant Secretaries elected.

On nomination of the Secretary, Gross Alexander, of the Louisville Conference; James A. Burrow, of the Holston Conference; J. E. Harrison, of the West Texas Conference; R. A. Meek, of the North Mississippi Conference; C. H. Briggs, of the Southwest Missouri Conference; E. O. Watson, of the South Carclina Conference; J. M. Barcus, of the Northwest Texas Conference; J. H. McCoy, of the North Alabama Conference; and F. N. Parker, of the Louisiana Conference, were elected Assistant Secretaries.

Special committee on rules of order.

A resolution on rules of order offered by John O. Willson and L. F. Beaty, together with a substitute offered by J. E. Harrison and Collins Denny, was referred to a special committee consisting of John O. Willson, Collins Denny, and J. E. Harrison.

Old rules adopted until committee reports.

On motion of C. H. Briggs, of the Southwest Missouri Conference, the rules of order of the last General Conference were adopted until the special committee should render a report.

Seating of delegations fixed.

W. N. Ainsworth, of the South Georgia Conference, moved that the present seating of the delegations be permanently adopted, and the motion prevailed.

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C. H. Briggs, of the Southwest Missouri Conference, introduced the following resolutions concerning the number and appointment of standing committees:

Resolutions providing for standing committees.

Resolved, 1. That there shall be fourteen standing committees, composed of one representative of each Annual Conference to be elected by the respective delegations, as follows:

1. Episcopacy.
2. Itinerancy.
3. Revisals.
4. Publishing Interests.
5. Education.
6. Church Extension.
7. Missions.
8. Boundaries.
9. Moral and Social Questions.
10. Sunday Schools.
11. Epworth Leagues.
12. Appeals.
13. Finance.
14. Church Relations.

Resolved, 2. That when the committees assemble for organization, they shall elect by ballot a temporary chairman and secretary, and afterwards a permanent chairman and secretary.

Resolved, 3. That the committees on Episcopacy, Revisals, Education, Missions, Moral and Social Questions, Epworth Leagues, and Finance, which are the odd numbers in the list, shall hold their stated meetings on Monday, Wednesday, and Friday of each week at 3 P.M.; and the committees on Itinerancy, Publishing Interests, Church Extension, Boundaries, Sunday Schools, Appeals, and Church Relations, which are the even numbers in the list, shall hold their stated meetings on Tuesday, Thursday, and Saturday of each week at 3 P.M.

(Signed.) C. H. BRIGGS,
JAMES CANNON.

Various amendments offered.

John O. Willson, of the South Carolina Conference, moved to amend by changing the hour of committee meetings from 3 to 3:30 P.M., and the amendment was lost.

A substitute, introduced by E. G. B. Mann, of the Kentucky Conference, was subsequently withdrawn.

J. E. Harrison moved a substitute, which, on motion of H. C. Howard, of the North Alabama Conference, was laid on the table.

Resolutions adopted.

An amendment offered by C. M. Bishop, of the Missouri Conference, was accepted, and the resolutions were adopted.

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Motion to reconsider lost.

A. M. Williams, of the South Georgia Conference, moved a reconsideration, and the motion was lost.

Resolution enabling committees to make reports.

B. Anthony, of the South Georgia Conference, offered the following resolution:

In order that there may be matter upon the calendar for the consideration of this body to-morrow,

***Resolved,* That the roll of the Conferences be called for petitions and memorials before the reading of the address of the bishops, so that the committees, whose regular day of meeting this is, may have matter on which to work to-day and have opportunity to furnish this body with reports to-morrow.**

(Signed.) **BASCOM ANTHONY,**
W. C. LOVETT.

The resolution was adopted.

Adopted on division.

A division was called for, and upon a count the resolution was adopted by a vote of 142 to 98.

Committees of the Conference.

E. G. B. Mann, of the Kentucky Conference, moved that the committees, as published in the *Daily Advocate,* be the committees of this Conference.

John O. Willson, of the South Carolina Conference, moved to substitute the list published in the *Christian Advocate* of April 29, the chairman of each delegation to be allowed to correct errors.

List to be filed with Secretary.

R. W. Browder, of the Louisville Conference, moved as an amendment to the substitute that the chairman of each delegation file a list of committees with the Secretary, and this amendment was adopted.

Committee on Fraternal Reception and Correspondence authorized.

The following resolution, offered by W. N. Ainsworth, of the South Georgia Conference, was adopted:

***Resolved,* That a committee of five members of this General Conference be appointed on Fraternal Reception and Correspondence.**

(Signed.) **W. N. AINSWORTH,**
T. D. ELLIS.

Appointed by the Chair.

The Chair appointed the following Committee on Fraternal Reception and Correspondence: W. N. Ainsworth, H. M. Du Bose, H. A. Boaz, E. C. O'Rear, T. T. Fishburne.

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T. B. King, of the Memphis Conference, offered the following resolutions:

Resolutions creating special Committee on Laymen's Missionary Movement.

Resolved, 1. That a special committee, to be composed of one layman from each Annual Conference, to consider the Laymen's Missionary Movement and make such recommendations to this body as they may deem best, be appointed.

Resolved, 2. That all communications, resolutions, and memorials relating to the Laymen's Missionary Movement be referred to this committee, unless otherwise ordered by this body.

(Signed.) THOMAS B. KING, J. B. HOWELL, R. W. HOOD, H. B. JOHNSTON.

Declared lost, but on division adopted.

On taking the vote, the resolutions were declared lost.

A division was called for, and the count resulted in the adoption of the resolutions by a vote of 137 to 72.

Episcopal Address read by Bishop Hendrix.

Bishop E. R. Hendrix read the quadrennial Episcopal Address. (See Address, pages 21-54.)

On motion of John O. Willson, of the South Carolina Conference, the time was extended for its completion.

Committee to distribute the Address.

The following resolution, offered by H. M. Du Bose, of the Mississippi Conference, was adopted:

Resolved, That the Secretary and the Assistant Secretaries be and they are hereby appointed a committee to distribute the Episcopal Address among the standing committees according to the subjects treated in its several sections.

(Signed.) H. M. DU BOSE, J. H. MCCOY.

Laymen for service on Laymen's Movement Committee.

On motion of Collins Denny, of the Baltimore Conference, the laymen of each Annual Conference delegation were asked to appoint a layman to serve on the special committee ordered on the Laymen's Missionary Movement.

Standing Committees to meet for organization.

The following resolution, offered by R. W. Browder, of the Louisville Conference, was adopted:

Resolved, That all the standing committees that are scheduled to meet on the odd days, Mondays, Wednesdays,

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and Fridays, shall meet at their respective places at 3 P.M. to-day, and those scheduled to meet Tuesdays, Thursdays, and Saturdays shall meet at 4:30 P.M. to-day, for organization.

(Signed.) R. W. BROWDER,
JOHN W. BOSWELL,
GROSS ALEXANDER.

Report of Commission on Vanderbilt University to be printed for use of Conference.

The following resolution, offered by H. M. Du Bose, of the Mississippi Conference, was adopted:

Resolved, That the Publishing Agents be directed to print immediately for distribution to the members of this General Conference one thousand copies of the report of the Commission appointed by the last General Conference to inquire into the relations of Vanderbilt University to the Church, the matter of its transfer from the patronizing Annual Conferences to the General Conference, and the charter rights of the bishops.

(Signed.) H. M. DU BOSE,
I. W. COOPER,
H. WALTER FEATHERSTUN.

Quorum present, and further call of roll dispensed with.

The following resolution, offered by H. M. Du Bose, of the Mississippi Conference, was adopted:

Resolved, That a quorum having been found present by the call of the roll at this day's session, the further calling of the roll be dispensed with.

(Signed.) H M. DU BOSE,
G. C. RANKIN,
A. F. WATKINS.

Assignments to various committees by chairmen of delegations.

On motion of Collins Denny, of the Baltimore Conference, the chairman of each delegation was authorized to inform the members of his delegation of their assignments to the various committees, and that this information is to be the official action of the Conference.

Bishop Hendrix chairman Appeals.

Bishop Wilson announced that Bishop Hendrix would preside over the Committee on Appeals.

Adjournment.

On motion, Conference adjourned with the singing of the long meter doxology, and the benediction pronounced by Rev. John S. Simon, of the British Wesleyan Church.

SECOND DAY, THURSDAY, MAY 5, 1910.

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Conference met at 9 A.M., Bishop Alpheus W. Wilson in the chair. Conference meets.

J. D. Simpson, of the North Alabama Conference, conducted the opening devotions, announcing Hymn No. 2, Opening devotions.

Come, thou Almighty King,
Help us thy name to sing.

He read the third chapter of Philippians, after which the Conference joined in singing,

All hail the power of Jesus' name,

and was led in prayer by J. D. Simpson.

The Secretary read the minutes of yesterday's session, which were corrected and approved. Minutes read and approved.

On motion of George Thornburgh, of the Little Rock Conference, the minutes of the meeting of Wednesday night were read and ordered incorporated in the minutes of to-day's session, as follows: Minutes of Wednesday night meeting incorporated.

MINUTES OF WEDNESDAY EVENING'S MEETING.

A mass meeting, to hear the addresses of welcome, extended to the General Conference, assembled in the Auditorium at 8:15 P.M., with Bishop James Atkins in the chair. Addresses of welcome to Conference.

The Conference sang "All hail the power of Jesus' name." Order of exercises.

Rev. T. W. Lewis, of the North Mississippi Conference, led in prayer.

Bishop Atkins made felicitous remarks introducing Capt. W. T. Weaver, who made a graceful address of welcome in behalf of the Mayor of the city.

Dr. T. N. Ivey, editor of the *Raleigh Christian Advocate,* welcomed the Conference in behalf of the State of North Carolina.

A company of girls in white sang "The Old North State."

Bishop Warren A. Candler responded to the addresses of welcome.

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The Conference joined in singing, "Christ for the world we sing," after which the benediction was pronounced by Bishop A. W. Wilson.

Bishop Hendrix presides.

Bishop E. R. Hendrix took the chair.

Rev. J. S. Simon introduced.

Rev. John S. Simon, Fraternal Messenger from the British Wesleyan Church, was introduced.

Historic gavels presented.

H. M. Du Bose, of the Mississippi Conference, presented the chairman a gavel made of red cedar from the last home occupied by Bishop Soule, near Nashville, Tenn., the gavel being the gift of Mrs. B. D. Bell, of Gallatin, Tenn. Bishop Hendrix responded.

W. T. Weaver, of Asheville, N. C., presented the chairman a gavel made from the stair-rail in the old Killian home, where Bishop Asbury often held Conferences, the wood in the gavel being one hundred and twenty-two years old. Bishop Hendrix responded.

Standing committees.

The lists of the members of the standing committees were submitted for record, as follows:

CONFERENCE.	EPISCOPACY.	ITINERANCY.	REVISALS.
Alabama,	A. J. Lamar,	W. M. Cox,	J. S. Frazer,
Arkansas,	F. S. H. Johnston,	J. H. O'Bryant,	P. W. Furry,
Baltimore,	Collins Denny,	E. V. Regester,	E. V. Regester,
Brazil Mission,	J. W. Tarboux,	J. W. Tarboux,	J. W. Tarboux,
Central Mexico Miss.,	J. B. Cox,	J. B. Cox,	A. Gutierrez,
China Mission,	D. L. Anderson,	D. L. Anderson,	D. L. Anderson,
Columbia,	E. H. Mowre,	E. H. Mowre,	E. H. Mowre,
Denver,	T. S. Wheeler,	E. R. Robinson,	E. R. Robinson,
East Columbia,	H. S. Shangle,	W. M. Campbell.	H. S. Shangle,
Florida,	I. S. Patterson,	L. W. Moore,	J. P. Hilburn,
German Mission,	E. A. Konken,	———,	———,
Holston,	R. G. Waterhouse,	F. Richardson,	J. A. Burrow,
Illinois,	W. T. Mathis,	J. W. Brown,	W. T. Mathis,
Kentucky,	E. G. B. Mann,	J. O. A. Vaught,	J. L. Clark,
Little Rock,	T. E. Sharp,	T. E. Sharp,	T. H. Ware,
Los Angeles,	R. P. Howell,	R. P. Howell,	R. P. Howell,
Louisiana.	F. N. Parker,	P. M. Brown,	R. R. Reid,
Louisville,	F. M. Thomas,	A. P. Lyon,	R. W. Browder,
Memphis,	W. G. Hefley,	H. B. Johnston,	R. W. Hood,
Mexican Border Miss.,	D. W. Carter,	A. Osuna,	D. W. Carter,
Mississippi,	H. M. Du Bose,	———,	I. W. Cooper,
Missouri,	C. M. Bishop,	B. J. Casteel,	W. A. Hanna,
Montana,	D. B. Price,	———,	D. B. Price,
New Mexico,	J. B. Cochran,	J. B. Cochran,	J. B. Cochran,
North Alabama,	F. P. Culver,	J. H. McCoy,	F. W. Brandon,
North Carolina,	J. C. Kilgo,	T. N. Ivey,	J. N. Cole,
North Georgia,	J. E. Dickey,	W. P. Lovejoy,	J. H. Eakes,
North Mississippi,	W. B. Murrah,	J. W. Boswell,	J. W. Boswell,
North Texas,	G. C. Rankin,	J. M. Peterson,	E. W. Alderson,
N. W. Mexican Miss.,	J. F. Corbin,	S. I. Esquivel,	J. F. Corbin,
Northwest Texas,	H. A. Boaz,	B. H. Woods, Jr.,	S. R. Hay,
Oklahoma,	N. L. Linebaugh,	S. G. Thompson,	G. B. Winton,
Pacific,	J. A. Batchelor,	G. V. Northey,	J. J. N. Kenney,
St. Louis,	W. F. McMurry,	M. T. Haw,	N. B. Henry,
South Carolina,	E. O. Watson,	J. O. Willson,	J. W. Daniel,
South Georgia,	W. N. Ainsworth.	T. D. Ellis,	W. C. Lovett,
Southwest Missouri,	C. H. Briggs,	W. J. Campbell,	W. T. McClure,

CONFERENCE.	EPISCOPACY.	ITINERANCY.	REVISALS.
Tennessee,	H. B. Reams,	H. B. Reams,	T. A. Kerley,
Texas,	Geo. S. Sexton,	James Kilgore,	W. M. Stone,
Virginia,	B. F. Lipscomb,	J. C. Reed,	W. A. Christian,
West Texas,	E. D. Mouzon,	E. D. Mouzon,	J. E. Harrison,
Western N. Carolina,	J. H. Weaver,	T. F. Marr,	J. C. Rowe,
Western Virginia,	U. V. W. Darlington,	H. M. Smith,	H. M. Smith,
White River,	Fred Little.	R. C. Morehead.	Fred Little.

CONFERENCE.	PUBLISHING INTERESTS.	EDUCATION.	CHURCH EXTENSION.
Alabama,	E. W. Berry,	J. M. Dannelly,	O. C. McGehee,
Arkansas,	P. W. Furry,	J. H. Reynolds,	F. S. H. Johnston,
Baltimore,	T. T. Fishburne,	H. P. Hamill,	A. B. Pugh,
Brazil Mission,	J. W. Tarboux,	———,	———,
Central Mexico Miss.,	J. B. Cox,	J. B. Cox,	J. B. Cox,
China Mission,	D. L. Anderson,	D. L. Anderson,	Hu Kia Nong,
Columbia,	V. P. Moses,	V. P. Moses,	E. H. Mowre,
Denver,	T. S. Wheeler,	E. R. Robinson,	T. S. Wheeler,
East Columbia,	W. M. Campbell,	H. S. Shangle,	W. M. Campbell,
Florida,	L. W. Moore,	J. P. Hilburn,	C. Brinkley,
German Mission,	E. A. Konken,	———,	———,
Holston,	W. S. Neighbors,	C. F. Bates,	T. C. Schuler,
Illinois,	W. T. Mathis,	J. W. Brown,	W. T. Mathis,
Kentucky,	E. G. B. Mann,	E. C. O'Rear,	H. A. Power,
Little Rock,	S. Anderson,	S. Anderson,	W. K. Ramsey,
Los Angeles,	R. P. Howell,	R. P. Howell,	R. P. Howell,
Louisiana,	F. N. Parker,	W. L. Weber,	N. E. Joyner,
Louisville,	R. W. Browde	Gross Alexander,	Gross Alexander,
Memphis,	T. B. King,	J. W. Blackard,	J. R. Pepper,
Mexican Border Miss.,	A. Osuna,	D. W. Carter,	A. Osuna,
Mississippi,	R. W. Millsaps,	I. W. Cooper,	A. F. Watkins,
Missouri,	A. C. Johnson,	A. C. Johnson,	J. A. Leavell,
Montana,	D. B. Price,	D. B. Price,	D. B. Price,
New Mexico,	C. A. Sipple,	J. B. Cochran,	J. B Cochran,
North Alabama,	E. M. Glenn,	W. T. Sanders,	N. M. Rowe,
North Carolina,	R. C. Beaman,	W. L. Cuninggim,	J. F. Bruton,
North Georgia,	M. J. Cofer,	J. D. Hammond,	B. P. Allen,
North Mississippi,	J. D. Barbee,	R. A. Meek,	T. W. Lewis,
North Texas,	Sid Bass,	W. D. Bradfield,	D. H. Aston,
N. W. Mexican Miss.,	S. I. Esquivel,	S. I. Esquivel,	J. F. Corbin,
Northwest Texas,	J. M. Robertson,	R. S. Hyer,	C. M. Patillo,
Oklahoma,	T. P. Howell,	D. H. Linebaugh,	L. L. Johnson,
Pacific,	J. A. Batchelor,	G. V. Northey,	J. A. Batchelor,
St. Louis,	C. L. Whitener,	J. W. Vaughan,	W. F. McMurry,
South Carolina,	C. C. Featherstone,	H. N. Snyder,	B. G. Gregg,
South Georgia,	N. E. Harris,	J. H. Scruggs,	B. Anthony,
Southwest Missouri,	W. H. Winton,	P. S. Rader,	Dr. W. M. Campbell,
Tennessee,	R. H. Peoples,	E. B. Chappell,	T. A. Embrey,
Texas,	M. D. Fields,	J. W. Moore,	T. S. Garrison,
Virginia,	R. H. Bennett,	James Cannon,	J. P. Branch,
West Texas,	J. W. Robbins,	V. A. Godbey,	V. M. West,
Western N. Carolina,	H. K. Boyer,	W. R. Odell,	W. L. Sherrill,
Western Virginia,	J. M. Skinner,	J. M. Skinner,	J. C. Mohler,
White River,	J. M. Williams.	J. M. Williams,	R. C. Morehead.

CONFERENCE.	MISSIONS.	BOUNDARIES.	TEMPERANCE AND OTHER MORAL AND SOCIAL QUESTIONS.
Alabama,	A. E. Barnett,	J. M. Dannelly,	T. D. Samford,
Arkansas,	J. H. O'Bryant,	P. W. Furry,	J. H. Reynolds,
Baltimore,	F. J. Prettyman,	T. J. Lambert,	T. T. Fishburne,
Brazil Mission,	J. W. Tarboux,	J. W. Tarboux,	———,
Central Mexico Miss.,	J. B. Cox,	A. Gutierrez,	A. Gutierrez,
China Mission,	D. L. Anderson,	Hu Kia Nong,	Hu Kia Nong,
Columbia,	E. H. Mowre,	E. H. Mowre,	V. P. Moses,

CONFERENCE.	MISSIONS	BOUNDARIES.	TEMPERANCE AND OTHER MORAL AND SOCIAL QUESTIONS.
Denver,	T. S. Wheeler,	T. S. Wheeler,	E. R. Robinson,
East Columbia,	H. S. Shangle,	W. M. Campbell,	W. M. Campbell,
Florida,	I. S. Patterson,	L. J. Cooper,	C. Brinkley,
German Mission,	E. A. Konken,	E. A. Konken,	C. H. Beneke,
Holston,	J. W. Perry,	S. Longley,	G. R. Stuart,
Illinois,	W. T. Mathis,	W. T. Mathis,	J. W. Brown,
Kentucky,	J. L. Clark,	E. G. B. Mann,	J. O. A. Vaught,
Little Rock,	J. H. Hinemon,	T. H. Ware,	G. Thornburgh,
Los Angeles,	R. P. Howell,	H. A. Hughes,	H. A. Hughes,
Louisiana,	N. E. Joyner,	W. L. Weber,	R. R. Reid,
Louisville,	A. P. Lyon,	R. Holbert,	R. Holbert,
Memphis,	J. B. Howell,	J. W. Blackard,	J. M. Porter,
Mexican Border Miss.,	D. W. Carter,	A. Osuna,	D. W. Carter,
Mississippi,	A. F. Watkins,	W. W. Ellis,	L. P. Brown,
Missouri,	O. E. Brown,	J. J. Hewitt,	J. J. Reed,
Montana,	G. C. Baldwin,	G. C. Baldwin,	G. C. Baldwin,
New Mexico,	J. B. Cochran,	J. B. Cochran,	C. A. Sipple,
North Alabama,	H. C. Howard,	M. N. Manning,	T. C. Banks,
North Carolina,	J. H. Southgate,	W. L. Cuninggim,	R. C. Beaman,
North Georgia,	Sam Tate,	J. N. Holder,	S. E. Leigh,
North Mississippi,	J. R. Bingham,	J. A. Lowe,	G. L. Jones,
North Texas,	C. M Harless,	R. E. Cofer,	G. C. Rankin,
N. W. Mexican Miss.,	S. I. Esquivel,	J. F. Corbin,	S. I. Esquivel,
Northwest Texas,	J. R. Nelson,	Jerome Duncan,	I. E. Hightower,
Oklahoma,	W. F. Dunkle,	T. F. Brewer,	I. D. Hitchcock,
Pacific,	J. J. N. Kenney,	J. S. Austin,	J. S. Austin,
St. Louis,	N. B. Henry,	M. T. Haw,	C. L. Whitener,
South Carolina,	G. C. Hodges,	G. W. Gruber,	C. C. Featherstone,
South Georgia,	W. B. Stubbs,	A. M. Williams,	A. M. Williams,
Southwest Missouri,	P. H. Linn,	P. H. Linn,	W. H. Winton,
Tennessee,	W. R. Lambuth,	F. P. McWhirter,	O. K. Holladay,
Texas,	O. T. Hotchkiss,	W. W. Watts,	W. W. Watts,
Virginia.	E. H. Rawlings,	W. C. Ivey,	H. E. Barrow,
West Texas,	A. J. Weeks,	A. J. Weeks,	J. W. Robbins,
Western N. Carolina,	W. D. Turner,	J. L. Nelson,	F. M. Weaver,
Western Virginia,	J. C. Mohler,	U.V.W. Darlington,	J. M. Skinner,
White River,	F. M. Daniel.	Fred Little.	F. M. Daniel.

CONFERENCE.	SUNDAY SCHOOLS.	EPWORTH LEAGUES.	APPEALS.
Alabama,	W. F. Feagin,	W. F. Feagin,	J. S. Frazer,
Arkansas,	J. H. Reynolds,	F. S. H. Johnston,	F. S. H. Johnston,
Baltimore,	M. L. Walton,	E. C. Bare,	H. P. Hamill,
Brazil Mission,	———,	———,	———,
Central Mexico Miss.,	J. B. Cox,	A. Gutierrez,	A. Gutierrez,
China Mission,	———,	Hu Kia Nong,	———,
Columbia,	V. P. Moses,	V. P. Moses,	E. H. Mowre,
Denver,	E. R. Robinson,	T. S. Wheeler,	T. S. Wheeler,
East Columbia,	W. M. Campbell,	H. S. Shangle,	H. S. Shangle,
Florida,	L. J. Cooper,	F. D. Jackson,	I. S. Patterson,
German Mission,	C. H. Beneke,	C. H. Beneke,	———,
Holston,	S. C. Williams,	J. A. Burrow,	W. W. Hughes,
Illinois,	J. W. Brown,	J. W. Brown,	W. T. Mathis,
Kentucky,	B. J. Durham,	B. J. Durham,	E. C. O'Rear,
Little Rock,	J. H. Hinemon,	G. Thornburgh,	T. H. Ware,
Los Angeles,	H. A. Hughes,	H. A. Hughes,	H. A. Hughes,
Louisiana,	H. H. White,	P. M. Brown,	H. H. White,
Louisville,	J. W. Clay,	A. C. Taylor,	J. W. Clay,
Memphis,	J. R. Pepper,	H. B. Johnston.	R. W. Hood,
Mexican Border Miss.,	A. Osuna,	D. W. Carter,	A. Osuna,
Mississippi,	W. W. Ellis,	H. W. Featherstun,	L. P. Brown,
Missouri,	A. P. Settle,	M. E. Lawson,	J. J. Reed,
Montana,	G. C. Baldwin,	G. C. Baldwin,	D. B. Price,
New Mexico,	C. A. Sipple,	J. B. Cochran,	J. B. Cochran,
North Alabama,	T. C. Banks,	E. J. Garrison,	J. D. Simpson,
North Carolina,	J. G. Brown,	H. A. Page,	T. J. Jarvis,
North Georgia,	J. D. Walker,	J. T. Duncan,	T. J. Christian,
North Mississippi,	J. R. Bingham,	T. W. Lewis,	R. A. Meek,
North Texas,	B. M. Burgher,	E. H. McCuistion,	R. E. Cofer,

CONFERENCE.	SUNDAY SCHOOLS.	EPWORTH LEAGUES.	APPEALS.
N W. Mexican Miss.,	S. I. Esquivel,	J. F. Corbin,	J. F. Corbin,
Northwest Texas,	W. E. Williams,	W. C. Rylander,	G. S. Hardy,
Oklahoma,	A. E. Bonnell,	B. C. Clark,	T. S. DeArmon,
Pacific,	G. V. Northey,	G. V. Northey,	J. J. N. Kenney,
St. Louis,	J. W. Vaughan,	M. T. Haw,	B. G. Shackelford,
South Carolina,	L. F. Beaty,	M. B. Kelly,	R. E. Stackhouse,
South Georgia,	R. F. Burden,	H. J. Fulbright,	R. L. Grier,
Southwest Missouri,	F. M. Gray,	W. T. McClure,	———,
Tennessee,	E. B. Chappell,	W. T. Rogers,	T. A. Embrey,
Texas,	D. H. Abernathy,	J. Kilgore,	O. T. Hotchkiss,
Virginia,	W. W. Vicar,	W. H. Vincent,	T. J. Barham,
West Texas,	G. G. Johnson,	A. T. Cocke,	V. A. Godbey,
Western N. Carolina,	W. R. Odell,	C. H. Ireland,	H. K. Boyer,
Western Virginia,	U. V. W. Darlington,	J. C. Mohler,	U. V. W. Darlington,
White River,	J. M. Williams.	F. M. Daniel.	R. C. Morehead.

CONFERENCE.	FINANCE.	CHURCH RELATIONS.	LAYMEN'S MISSIONARY MOVEMENT.
Alabama,	G. M. Featherston,	———,	G. M. Featherston,
Arkansas,	J. H. O'Bryant,	J. H. O'Bryant,	P. W. Furry,
Baltimore,	L. W. Davis,	———,	L. W. Davis,
Brazil Mission,	———,	———,	———,
Central Mexico Miss.,	A. Gutierrez,	A. Gutierrez,	Hu Kia Nong,
China Mission,	Hu Kia Nong,	———,	V. P. Moses,
Columbia,	V. P. Moses,	V. P. Moses,	E. R. Robinson,
Denver,	E. R. Robinson,	E. R. Robinson,	W. M. Campbell,
East Columbia,	H. S. Shangle,	W. M. Campbell,	F. D. Jackson,
Florida,	L. W. Moore,	F. D. Jackson,	C. H. Beneke,
German Mission,	C. H. Beneke,	———,	S. C. Williams,
Holston,	G. F. Mellen,	J. W. Perry,	J. W. Brown,
Illinois,	J. W. Brown,	J. W. Brown,	H. A. Power,
Kentucky,	H. A. Power,	B. J. Durham,	W. J. Pinson,
Little Rock,	W. K. Ramsey,	G. Thornburgh,	H. A. Hughes,
Los Angeles,	H. A. Hughes,	H. A. Hughes,	R. R. Reid,
Louisiana,	R. R. Reid,	N. E. Joyner,	———,
Louisville,	A. F. Fraser,	F. M. Thomas,	T. B. King,
Memphis,	J. B. Howell,	W. G. Hefley,	A. Osuna,
Mexican Border Miss.,	D. W. Carter,	A. Osuna,	L. P. Brown,
Mississippi,	A. G. Norrell,	A. G. Norrell,	B. J. Casteel,
Missouri,	J. J. Hewitt,	W. A. Hanna,	G. C. Baldwin,
Montana,	G. C. Baldwin,	G. C. Baldwin,	C. A. Sipple,
New Mexico,	C. A. Sipple,	C. A. Sipple,	J. B. Wadsworth,
North Alabama,	J. B. Wadsworth,	F. P. Culver,	J. F. Bruton,
North Carolina,	J. G. Brown,	H. A. Page,	Sam Tate,
North Georgia,	J. A. McCord,	J. L. Loftis,	G. L. Jones,
North Mississippi,	J. D. Barbee,	———,	C. A. Sanford,
North Texas,	C. A. Sanford,	Sid Bass,	———,
N. W. Mexican Miss.,	S. I. Esquivel,	S. I. Esquivel,	W. E. Williams,
Northwest Texas,	G. A. F. Parker,	J. T. Griswold,	A. E. Bonnell,
Oklahoma,	T. S. DeArmon,	B. C. Clark,	J. S. Austin,
Pacific,	G. V. Northey,	J. S. Austin,	J. W. Vaughan,
St. Louis,	J. W. Vaughan,	N. B. Henry,	G. C. Hodges,
South Carolina,	H. P. Williams,	B. G. Gregg,	R. F. Burden,
South Georgia,	J. B. Wight,	W. C. Lovett,	P. S. Rader,
Southwest Missouri,	F. M. Gray,	C. H. Briggs,	R. H. Peoples,
Tennessee,	F. P. McWhirter,	W. F. Tillett,	D. H. Abernathy,
Texas,	T. S. Garrison,	———,	W. C. Ivey,
Virginia,	F. Talbott,	W. J. Young,	G. G. Johnson,
West Texas,	G. G. Johnson,	J. E. Harrison,	C. H. Ireland,
Western N. Carolina,	F. S. Lambeth,	F. M. Weaver,	J. M. Skinner,
Western Virginia,	J. C. Mohler,	———,	F. M. Daniel.
White River,	F. M. Daniel.	J. M. Williams.	

NOTE.—Changes in the standing committees are recorded in the Journal following.—*Editor.*

MAY 5. SECOND DAY.

The following telegrams were read:

Greeting from M. E. Church.

CHICAGO, ILL., May 4, 1910.

To the General Conference of the Methodist Episcopal Church, South, Asheville, N. C.

The Bishops of the Methodist Episcopal Church send brotherly and Christian greeting to the General Conference of the Methodist Episcopal Church, South.

(Signed.) H. W. WARREN,
L. B. WILSON.

Diocesan Council of South Carolina sends greetings.

SUMTER, S. C., May 4, 1910.

To the Sixteenth Quadrennial General Conference of the Methodist Episcopal Church, South, Asheville, N. C.

Cordial greetings of the One Hundred and Twentieth Council of the Diocese of South Carolina are extended to the Sixteenth Quadrennial Conference of the Methodist Episcopal Church, South, now in session at Asheville, with the prayer that the Divine blessing may attend its deliberations.

(Signed.) A. J. THOMAS, *Secretary.*

Telegrams referred to committee for reply.

On motion of J. O. Willson, of the South Carolina Conference, these telegrams were referred to the Committee on Fraternal Correspondence for suitable reply.

Additional delegates arrive.

The roll of the Conferences was called, and the following additional arrivals were noted:

ALABAMA CONFERENCE.—J. M. Dannelly, clerical delegate; T. D. Sanford, lay delegate.

BALTIMORE CONFERENCE.—M. L. Walton and T. T. Fishburne, lay delegates.

CENTRAL MEXICO MISSION CONFERENCE.—Antonio Gutierrez, lay delegate.

EAST COLUMBIA CONFERENCE.—W. M. Campbell, lay delegate.

FLORIDA CONFERENCE.—L. J. Cooper, lay delegate.

HOLSTON CONFERENCE.—S. C. Williams and George R. Stuart, lay delegates.

LOUISIANA CONFERENCE.—R. R. Reid, lay delegate.

LOUISVILLE CONFERENCE.—A. C. Taylor, lay delegate.

MISSOURI CONFERENCE.—J. J. Hewitt and J. A. Leavell, lay delegates.

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NORTH ALABAMA CONFERENCE.—Etheridge J. Garrison, lay delegate.

Additional delegates arrive.

OKLAHOMA CONFERENCE.—D. H. Linebaugh, lay delegate.

SOUTH CAROLINA CONFERENCE.—R. E. Stackhouse, clerical delegate.

WESTERN NORTH CAROLINA CONFERENCE.—F. S. Lambeth, lay delegate.

Substitution of alternates for principals.

The roll of the Conferences was called for substitution of alternates for principals, and the following substitutions were made:

ALABAMA CONFERENCE.—John Massey, *vice* E. W. Berry, lay delegate.

BALTIMORE CONFERENCE.—D. L. Coon, *vice* A. B. Pugh, lay delegate.

FLORIDA CONFERENCE.—Charles W. White, *vice* F. D. Jackson, lay delegate.

MISSISSIPPI CONFERENCE.—John A. McLeod, *vice* W. W. Ellis, lay delegate.

SOUTH CAROLINA CONFERENCE.—W. R. Osborne, *vice* C. C. Featherstone, lay delegate.

No reports from standing committees.

Reports of standing committees were called for. No reports were presented.

Secretarial staff organized.

The Secretary reported the following organization of the secretarial staff:

Revisions of the Discipline, Letters, Telegrams, and Fraternal Correspondence—Gross Alexander, of the Louisville Conference, and F. N. Parker, of the Louisiana Conference.

Journal Secretaries—J. A. Burrow, of the Holston Conference, and E. O. Watson, of the South Carolina Conference.

Reading Secretary—C. H. Briggs, of the Southwest Missouri Conference.

Calendar Secretary—John M. Barcus, of the Northwest Texas Conference.

Secretary of the Committee on Appeals—R. A. Meek, of the North Mississippi Conference.

Yea and nay votes, standing votes, supervision of tellers and ballot sheets—J. E. Harrison, of the West Texas Conference.

Secretary for the *Daily Advocate*, for reporters of the

MAY 5. SECOND DAY.

daily press, and for all press duties ordered by the General Conference—J. H. McCoy, of the North Alabama Conference.

Report of committee on distribution of Bishops' Address, adopted.

A. F. Watkins, of the Mississippi Conference, presented the report of the Committee on the Distribution of the Episcopal Address, which was adopted, as follows:

REPORT OF COMMITTEE ON EPISCOPAL ADDRESS.

The Committee on the Distribution of the Episcopal Address beg leave to report that they recommend that the sections of the Address relating to "Our Publishing Houses" be referred to the Committee on Publishing Interests; that the sections relating to "Our Church and the Negro" be referred to the Committee on Missions; that the sections relating to "A Flexible Time Limit" and "Some Recent Legislation Unsatisfactory" be referred to the Committee on Itinerancy; that the sections relating to "Fraternity and Federation," "The Ecumenical Methodist Conference," and "The Federal Council of the Churches in America" be referred to the Committee on Church Relations; that the sections relating to "Endowment Fund for Superannuates" be referred to the Committee on Finance; that the sections relating to "Methodism in the Sunday Schools" and "The Two Processions" be referred to the Committee on Sunday Schools; that the section on "Epworth Leagues" be referred to the Committee on Epworth Leagues; that the sections relating to "Vanderbilt University," "Theological Education," "Our Board of Education," and "Loyalty to Our Colleges" be referred to the Committee on Education; that the section relating to "A Representative Church at the National Capital" be referred to the Committee on Church Extension; that the sections relating to "Our Dead" be referred to the Committee on Episcopacy; that the sections relating to "The Woman's Home Mission Society" be referred to the Committee on Revisals.

Respectfully submitted.

(Signed.) A. F. WATKINS, *Chairman.*

Standing committees organized.

The organization of the standing committees was reported as follows:

1. EPISCOPACY—Collins Denny, Chairman; E. G. B. Mann, Secretary.

2. ITINERANCY—John O. Willson, Chairman; T. E. Sharp, Secretary.

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3. REVISALS—E. W. Alderson, Chairman; W. A. Christian, Secretary.

4. PUBLISHING INTERESTS—N. E. Harris, Chairman; E. M. Glenn, Secretary.

Standing committees organized.

5. EDUCATION—E. C. O'Rear, Chairman; James Cannon, Secretary.

6. CHURCH EXTENSION—W. F. McMurry, Chairman; T. C. Schuler, Secretary.

7. MISSIONS—O. E. Brown, Chairman; J. W. Perry, Secretary.

8. BOUNDARIES—J. M. Dannelly, Chairman; C. M. Harless, Secretary.

9. TEMPERANCE AND OTHER MORAL AND SOCIAL QUESTIONS—George R. Stuart, Chairman; L. P. Brown, Secretary.

10. SUNDAY SCHOOLS—E. B. Chappell, Chairman; J. H. Hinemon, Secretary.

11. EPWORTH LEAGUES—T. W. Lewis, Chairman; E. Chase Bare, Secretary.

12. APPEALS—Bishop E. R. Hendrix, Chairman; R. A. Meek, Secretary.

13. FINANCE—T. S. Garrison, Chairman; C. A. Sanford, Secretary.

14. CHURCH RELATIONS—W. J. Young, Chairman; C. H. Briggs, Secretary.

Call for special committees' reports.

The list of the special committees was called for reports, and the following were presented:

Report of special Committee on Rules of Order.

Collins Denny, of the Baltimore Conference, presented the report of the special committee to whom was referred resolutions concerning the rules of order.

Considered item by item.

On motion of James Cannon, of the Virginia Conference, the report was considered item by item.

Items 1-22, after slight discussion, adopted.

Item 1 was read, and after discussion and slight alteration was adopted.

Items 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, and 13 were read and, on motion, adopted.

Item 14 was read and, after some discussion, adopted.

Items 15, 16, 17, 18, 19, 20, 21, and 22 were read and, on motion, adopted.

Section II. and report as a whole adopted.

On motion, Section II. of the report was adopted.

On motion, the report as a whole was adopted, as follows:

MAY 5. SECOND DAY.

Text of Report on Rules of Order.

REPORT OF THE SPECIAL COMMITTEE ON RULES OF ORDER.

Your committee recommends unanimously the following as the Rules of Order of this General Conference, to wit:

SECTION I. RULES OF ORDER, 1910.

RULE 1. The regular hours of daily meetings shall be 9 A.M., and of adjournment 1 P.M. A majority of those present and voting may extend the time temporarily.

RULE 2. After religious service, the business of the regular meeting shall be conducted in the following order:

(1) For the first two days only, calling the roll of members and alternates.

(2) Reading the journal of the previous meeting or meetings.

(3) For the first ten days only, alphabetical call of the Conferences for appeals, memorials, and petitions.

(4) For the first ten days only, alphabetical call of Conferences for resolutions proposing changes in the Discipline.

(5) For the first ten days only, reports from commissions and connectional officers.

(6) Reports from standing committees.

(7) Reports from special committees.

RULE 3. Special committees ordered by the Conference may be appointed by the bishop presiding at the time. A member may decline to serve on more than one such committee.

RULE 4. When the report of a committee is under discussion, the chairman of that committee, or one of the members selected by the chairman or by the committee, shall have the right to close the discussion, and the call of the previous question shall be subject to that right.

RULE 5. The presiding officer shall decide all questions of order, subject to an appeal to the Conference, which appeal may be made by any member. When such appeal is taken, the member appealing shall be allowed to state the ground of his appeal, and the Chair the ground of his decision. In each case such statement shall not exceed five minutes. Otherwise than this the vote shall be taken without debate.

RULE 6. Every report of a committee shall be in writing and in duplicate; every resolution shall be in writing and in duplicate, and shall be signed by at least two members; and every substitute or amendment to a report or to a resolution proposing legislation shall be in writing and in duplicate.

MAY 5. SECOND DAY.

Text of Report on Rules of Order.

RULE 7. The Bishops' Address, reports of commissions, as well as memorials, petitions, and resolutions, proposing a change in the Discipline, shall be referred to some committee. All papers for committees shall go to the committee named by the mover unless objection be made. Any paper may, by a majority vote, be referred to a committee.

RULE 8. All papers proposing changes in the Discipline shall specify by chapter, section, and paragraph the passage to be affected, and also recite the language as it will read when amended.

RULE 9. A paper shall be considered in possession of the Conference when it has been read by the Secretary, and may be amended or withdrawn only by general consent or a majority vote.

RULE 10. In the disposition of matter before the Conference, the following order of precedence shall be observed:

(1) Lie on the table. (Which may be applied to subsidiary questions, and requires a majority.)

(2) Pending question.

(3) Previous question.

(4) Postpone to a definite time.

(5) Commit.

(6) Indefinite postponement.

(7) Amend.

(8) Substitute.

(9) It shall be in order to offer an amendment to an amendment, and one amendment to a substitute. Should a motion assume this shape, the order of voting shall be as follows:

(a) On the amendment to the amendment;

(b) On the amendment, thus perfecting the main question;

(c) On the amendment to the substitute;

(d) On the substitute;

(e) On the main question.

RULE 11. A member when speaking shall not be interrupted unless by a call to order by the President, or from a member through the President; but by permission of the President a member who claims to be misrepresented by the speaker may interrupt him in order to explain.

RULE 12. No member may speak a second time on the same question if any member who has not spoken desires the floor; and no speaker may speak more than twice on the same subject under the same motion. The time allotted to each speaker shall be fifteen minutes, but by a

MAY 5. SECOND DAY.

Text of Report on Rules of Order.

majority vote the time of any speaker may be extended, and the time allotted to all speakers may be changed.

RULE 13. No member, unless unavoidably hindered by sickness or otherwise from being present, shall absent himself from the sessions of the Conference without leave.

RULE 14. Unless formally excused by the Conference, it shall be the duty of every member within the bar to vote whenever a vote is taken; but no member who is without the bar when the question is put shall vote except by leave of the Conference. Voting shall be by acclamation. Any member may demand a division with a counted vote. Whenever one-fifth of the members present, provided a quorum be present, shall demand the ayes and nays or a vote by orders, the demand shall be granted. A two-thirds vote shall be necessary to amend or suspend these Rules of Order, to refuse consideration of any matter properly before the Conference, to consider a special order before the set time, or to change the Constitution of the Church. In all other cases the vote of the majority shall prevail.

RULE 15. Whenever a member shall move the pending question and there is a second, the President shall put the motion without debate; and if a majority sustain the call, the President shall put the secondary question being discussed when the call was made, and this without discussion by any one.

RULE 16. Whenever a member shall move the previous question and it is seconded, the President shall put the motion at once without debate; and if a majority sustain the call, the President shall put to vote in their order all motions before the Conference up to and including the principal question, without discussion, except as provided for in Rule 4.

RULE 17. A motion to reconsider may be made on the day of the vote, or the day after immediately following the reading of the journal, by any member who voted with the prevailing side.

RULE 18. The Secretary shall keep a chronological record of orders of the day, of reports of committees under Rule 20, and of reports placed on record by vote. This record shall be called the Calendar, and the matters of business placed on it shall be considered in order, unless, by vote of majority, an item be taken up out of its order.

RULE 19. A motion to adjourn shall be undebatable, and shall be in order at any time, except

(1) When a member has the floor;

(2) When a vote is being taken;

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(3) When the pending or the previous question has been ordered and voting under it has not been completed;

(4) When no business has been transacted since a motion to adjourn was voted down.

Text of Report on Rules of Order.

RULE 20. No proposition to change the Discipline shall be considered until it has been at least one day in the possession of the Conference.

RULE 21. Reports from the Committee on Episcopacy approving the characters of the bishops and concerning the apportionments to the bishops and to their widows and children, shall be final.

RULE 22. In all questions of order not specified by these rules, the Conference shall be controlled by Roberts's Rules of Order.

SECTION II.

Committee on amendments to Rules of Order recommended.

Your committee unanimously recommends the appointment by the Chair of a special committee of five on Rules of Order, to which committee shall be referred without debate all amendments to existing rules and all proposed new rules.

(Signed.) COLLINS DENNY, *Chairman.*
J. E. HARRISON, *Secretary.*

And appointed.

The following committee was appointed to consider any amendments which may be proposed to the Rules of Order, viz.: Collins Denny, J. E. Harrison, E. W. Alderson, C. W. White, T. B. King.

Rule 17 suspended.

E. G. B. Mann, of the Kentucky Conference, moved that Rule 17 be suspended, and the motion prevailed.

Naming of Committee No. 9 reconsidered.

E. G. B. Mann moved that the action naming Committee No. 9 of the standing committees be reconsidered, and the motion prevailed.

Motion to change name, after amendment, adopted.

E. G. B. Mann moved that the name of Committee No. 9 be so changed as to read "Temperance and Moral and Social Questions."

W. A. Christian, of the Virginia Conference, moved to amend by inserting the word "other," so that the name of the committee would be "Temperance and Other Moral and Social Questions," which was accepted, and the motion prevailed.

E. H. Rawlings, of the Virginia Conference, rose to a privileged question and presented the following resolutions:

MAY 5.
SECOND DAY.

Greetings to the National Missionary Conference in Chicago.

Resolved, 1. That the Secretary of the Conference be directed to send to the National Missionary Conference, now in session in Chicago, the following telegram of greetings:

"The General Conference of the Methodist Episcopal Church, South, now in session in Asheville, N. C., sends hearty greetings to the National Missionary Conference, and offers special prayer for God's blessing upon their work in the closer federation of all the Churches and their more aggressive coöperation in the great business of winning a world for Christ. Read Isaiah ii. 1-5."

Conference led in special prayer.

Resolved, 2. That the Conference pause solemnly in its work for five minutes, and the presiding bishop be requested to lead in special prayer in behalf of the National Conference.

(Signed.) O. E. BROWN,
E. H. RAWLINGS,
WILLIAM C. IVEY.

Bishop Hendrix led the Conference in prayer.

Report of Board of Missions referred.

The Board of Missions submitted its quadrennial report, and it was referred, without reading, to the Committee on Missions.

Order of day for hearing missionaries.

On motion of W. R. Lambuth, Missionary Secretary, 11:30 o'clock was made the order of the day for hearing two of our missionaries fresh from the foreign field.

Greetings to Bishop Fitzgerald.

The following resolution was adopted:

Resolved, That the Committee on Fraternal Correspondence be requested to send the greetings of this Conference to our venerable and beloved bishop, O. P. Fitzgerald.

(Signed.) JOHN M. BARCUS,
E. O. WATSON,
GROSS ALEXANDER.

Report of Board of Church Extension referred.

W. F. McMurry, the General Secretary of Church Extension, submitted a report from the Board of Church Extension, which was referred, without reading, to the Committee on Church Extension.

Report of Publishing Agents submitted.

The Publishing Agents submitted a report on the work of the Publishing House, which was referred, without reading, to the Committee on Publishing Interests.

Report of Sunday School Board presented.

The Sunday School Board submitted a report, which was referred, without reading, to the Committee on Sunday Schools.

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C. M. Bishop, of the Missouri Conference, moved that the Publishing Agents be directed to print the Rules of Order in pamphlet form, and the motion prevailed.

Rules of Order to be printed.

The roll of the Conferences was called for memorials, petitions, and appeals, and the following were introduced:

Memorials, petitions, and appeals.

ALABAMA CONFERENCE.—A memorial on Church papers, referred to the Committee on Publishing Interests; a memorial on Vanderbilt University, referred to the Committee on Education; a memorial on federation, referred to the Committee on Church Relations; a petition from the women of Mobile, Alabama, against granting the rights of the laity to women, referred to the Committee on Revisals; a similar petition from the women of the Greensboro District, referred to the Committee on Revisals; a similar petition from the women of Jackson, Alabama, referred to the Committee on Revisals; a similar petition from the women of Bruton, Alabama, referred to the Committee on Revisals.

BALTIMORE CONFERENCE.—A memorial on recruiting the ministry, referred to the Committee on Itinerancy; a memorial on episcopal decisions, referred to the Committee on Episcopacy; a memorial on Sabbath observance, referred to the Committee on Temperance and Other Moral and Social Questions; a memorial on Boundaries, referred to the Committee on Boundaries; a memorial on assessments and appeals, referred to the Committee on Education; a memorial concerning the transfer of certain territory, referred to the Committee on Boundaries; a memorial concerning a system of cross references in the Book of Discipline, referred to the Committee on Revisals; a memorial on the Order of Worship, referred to the Committee on Revisals; a memorial relative to the Annual Conference Committee on Admissions, referred to the Committee on Revisals; a memorial from the women of the Baltimore Conference against granting of the rights of the laity to women, referred to the Committee on Revisals.

BRAZIL MISSION CONFERENCE.—A memorial concern-

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SECOND DAY.

Memorials, petitions, and appeals.

ing a change in the Discipline, referred to the Committee on Revisals; a memorial concerning name and boundaries, referred to the Committee on Boundaries.

EAST COLUMBIA CONFERENCE.—A memorial on the change of name, referred to the Committee on Revisals.

FLORIDA CONFERENCE.—A memorial from the Woman's Board of Home Missions advocating the granting of equal rights of the laity to women, referred to the Committee on Revisals; a memorial from the Sunday School Board concerning powers of the Conference Sunday School Board, referred to the Committee on Sunday Schools; a memorial from the Home Mission Society concerning the election of women delegates to the District Conference, referred to the Committee on Revisals; a memorial concerning local preachers, referred to the Committee on Revisals; a memorial on the Vanderbilt Commission, referred to the Committee on Education; a memorial concerning the reception of members from other Churches, referred to the Committee on Revisals; a memorial concerning the time limit, referred to the Committee on Itinerancy; a memorial on the change of name, referred to the Committee on Revisals; a memorial on local preachers as supplies, referred to the Committee on Itinerancy.

HOLSTON CONFERENCE.—A memorial on Epworth Leagues, referred to the Committee on Epworth Leagues; a memorial on Woman's Missionary Society, referred to the Committee on Missions.

Memorials not properly indorsed to be returned.

N. B. Henry, of the St. Louis Conference, moved that all memorials not properly indorsed be returned to the Conference delegations for indorsement. The motion prevailed.

Call of Conferences resumed.

Call of the Conferences was resumed.

HOLSTON CONFERENCE.—A memorial concerning the relation of children to the Church, referred to the Committee on Revisals; a petition giving presiding elders veto power of an appointment, referred to the Committee on Itinerancy; a petition from Bluefield District concerning the episcopacy, referred to the Commit-

MAY 5. SECOND DAY.

Memorials, petitions, and appeals.

tee on Episcopacy; a petition for the election of delegates to the District Conference by the Church Conference, referred to the Committee on Itinerancy; a petition concerning the election of lay members, referred to the Committee on Itinerancy; a petition for the election of Sunday-school superintendents by the Church Conference, referred to the Committee on Itinerancy; a petition concerning the duties of presiding elders, referred to the Committee on Itinerancy; a petition concerning the trustees of church property, referred to the Committee on Revisals; a petition concerning the election of stewards by the Church Conference, referred to the Committee on Revisals; a petition concerning the time limit, referred to the Committee on Itinerancy; a petition for the fixing of preachers' salary by the Church Conference, referred to the Committee on Finance; a petition concerning the election of presiding elders by the Annual Conference, referred to the Committee on Itinerancy.

KENTUCKY CONFERENCE.—A memorial concerning Church control of our educational institutions, referred to the Committee on Education; a memorial concerning the licensing of ministers, referred to the Committee on Itinerancy; a memorial concerning tobacco, referred to the Committee on Temperance and Other Moral and Social Questions.

LITTLE ROCK CONFERENCE.—A memorial concerning the time limit, referred to the Committee on Itinerancy; a memorial concerning Quarterly Conference questions, referred to the Committee on Itinerancy.

LOUISIANA CONFERENCE.—A memorial concerning change of name, referred to the Committee on Revisals; a memorial concerning the election of Church officials, referred to the Committee on Revisals; a memorial concerning trial of a traveling preacher, referred to the Committee on Itinerancy; a memorial concerning home mission work, referred to the Committee on Missions; a memorial concerning lay representation, referred to the Committee on Revisals; a memorial concerning Dis-

MAY 5. SECOND DAY.

Memorials, petitions, and appeals.

trict and Annual Conferences, referred to the Committee on Church Relations; a memorial from the Woman's Home Mission Society asking equal rights with the laity, referred to the Committee on Revisals.

LOUISVILLE CONFERENCE.—A memorial concerning Vanderbilt University, referred to the Committee on Education; a memorial concerning a restatement of faith, referred to the Commission on Restatement of Faith; a memorial suggesting that reports of the Conference Board of Missions be adopted by the Annual Conference, referred to the Committee on Missions; a memorial on the Methodist Hymnal, referred to the Committee on Publishing Interests; a memorial on the adjustment of the relations of the two Methodisms, referred to the Committee on Church Relations; a memorial on hospitals, referred to the Committee on Missions.

MEMPHIS CONFERENCE.—A memorial on Sunday schools, referred to the Committee on Sunday Schools; a memorial on finance, referred to the Committee on Finance; a memorial on Vanderbilt University, referred to the Committee on Education; a memorial on change in the organization of Boards of Education, referred to the Committee on Education; a memorial concerning collections and laymen, referred to the Committee on Finance.

MISSISSIPPI CONFERENCE.—A memorial on Vanderbilt University, referred to the Committee on Education; a memorial concerning Church control of our institutions of learning, referred to the Committee on Education; a memorial concerning district stewards, referred to the Committee on Itinerancy; a memorial on lay membership in Annual Conferences, referred to the Committee on Itinerancy; a memorial on superannuates, referred to the Committee on Finance; a memorial on tobacco, referred to the Committee on Temperance and Other Moral and Social Questions; a memorial on minute questions, referred to the Committee on Itinerancy; a memorial on missions, referred to the Committee on Missions.

MAY 5.
SECOND DAY.

On motion of W. R. Lambuth, of the Tennessee Conference, the order of the day was postponed for the completion of this call.

Order of day postponed.

The call of Conferences was resumed.

Call of Conferences resumed.

MISSOURI CONFERENCE.—A memorial concerning appointments by the bishop and his cabinet, referred to the Committee on Episcopacy; a memorial concerning stated terms for bishops, referred to the Committee on Episcopacy; a memorial on the time limit, referred to the Committee on Revisals; a memorial concerning the election of stewards, referred to the Committee on Revisals; a memorial concerning the administration of discipline, referred to the Committee on Revisals; a memorial on Church union, referred to the Committee on Church Relations; a memorial concerning a change in the Apostles' Creed, referred to the Committee on Revisals; a memorial concerning change of name, referred to the Committee on Revisals; a memorial concerning lay rights of women, referred to the Committee on Revisals.

Memorials, petitions, and appeals.

MONTANA CONFERENCE.—A memorial concerning the change of name, referred to the Committee on Revisals.

NORTH ALABAMA CONFERENCE.—A memorial concerning amendments to the Discipline, referred to the Committee on Itinerancy; a memorial concerning Conference Boards of Missions, referred to the Committee on Missions; a memorial on Vanderbilt University, referred to the Committee on Education; a memorial on hospitals, referred to the Committee on Missions; a memorial on boundaries, referred to the Committee on Boundaries; a memorial concerning Conference Boards of Missions, referred to the Committee on Missions; a memorial concerning the order of business in the Annual Conferences, referred to the Committee on Itinerancy; a memorial concerning endowment of homes for superannuates, referred to the Committee on Finance.

NORTH CAROLINA CONFERENCE.—A memorial on church reorganizations, referred to the Committee on Itinerancy; a memorial on Annual Conference records,

MAY 5. SECOND DAY.

Memorials, petitions, and appeals.

referred to the Committee on Itinerancy; a memorial on Quarterly Conferences, referred to the Committee on Revisals; a memorial on federation, referred to the Committee on Church Relations.

NORTH GEORGIA CONFERENCE.—A memorial on Children's Day, referred to the Committee on Sunday Schools; a memorial asking for the removal of the time limit, referred to the Committee on Itinerancy; a memorial on the Conference Committee on Admissions, referred to the Committee on Itinerancy.

NORTH MISSISSIPPI CONFERENCE.—A memorial on boundaries, referred to the Committee on Boundaries.

Report of Board of Education presented by consent, and referred.

By consent, permission was granted to W. B. Murrah, of the North Mississippi Conference, to present the report of the General Board of Education, which was referred to the Committee on Education.

Memorials, petitions, and appeals.

NORTH TEXAS CONFERENCE.—A memorial proposing the increase of lay representation, referred to the Committee on Itinerancy; a memorial concerning the ownership of Vanderbilt University, referred to the Committee on Education; a memorial on the organization of a Board of Home Missions, referred to the Committee on Missions; a memorial relative to the Twenty-third Article, referred to the Committee on Revisals.

NORTHWEST TEXAS CONFERENCE.—A memorial relative to the Sunday League of America, referred to the Committee on Temperance and Other Moral and Social Questions; a memorial on boundaries, referred to the Committee on Boundaries; a memorial from the Woman's Foreign Missionary Society against the union of the societies, referred to the Committee on Missions; a petition on receiving preachers from other Churches, referred to the Committee on Itinerancy; a memorial from the General Board of the Woman's Home Mission Society, referred to the Committee on Missions; a petition from the women of Weatherford against the granting of the rights of the laity, referred to the Committee on Revisals.

OKLAHOMA CONFERENCE.—A memorial on the time

MAY 5. SECOND DAY.

Memorials, petitions, and appeals,

limit, referred to the Committee on Itinerancy; a memorial on the change of paragraph 216 of the Discipline, referred to the Committee on Temperance and Other Moral and Social Questions; a memorial on the change of paragraph 193 of the Discipline, referred to the Committee on Revisals; a memorial relative to Annual Conference committees, referred to the Committee on Revisals; a memorial on representation in the General Conference, referred to the Committee on Itinerancy; a memorial making district stewards a standing committee on the district parsonage, referred to the Committee on Itinerancy; a memorial on the change of name, referred to the Committee on Revisals; a memorial concerning the election of bishops, referred to the Committee on Episcopacy; a memorial relative to lay representation from each church in the Annual Conference, referred to the Committee on Itinerancy; a memorial on boundaries, referred to the Committee on Boundaries; a memorial concerning Vanderbilt University, referred to the Committee on Education; a memorial relative to a membership bureau, referred to the Committee on Itinerancy.

ST. LOUIS CONFERENCE.—A memorial from the Charleston District concerning Annual Conference records, referred to the Committee on Itinerancy; a memorial concerning trustees, referred to the Committee on Revisals; a memorial from the Charleston District Conference proposing District and Conference Church Extension Societies, referred to the Committee on Church Extension.

Memorials from Board of Church Extension presented by consent, and referred.

By consent, W. F. McMurry, of the St. Louis Conference, presented the following memorials from the General Board of Church Extension, which were referred to the Committee on Church Extension: Refunding Bonds; proposing a new article to the Discipline following paragraph 397; proposing change in paragraph 395, Art. IX.; proposing a change in paragraph 474; proposing change in paragraph 396, Art. X.; a memorial concerning Conference Loan Funds; concerning Washington

MAY 5. SECOND DAY.

City Church; proposing change in paragraph 470, Sec. II.; concerning church insurance; proposing change in paragraph 390, Art. IV.; proposing change in paragraph 387, Art. I.

Call of Conferences resumed.

The call of Conferences was resumed.

Memorials, petitions, and appeals.

SOUTH CAROLINA CONFERENCE.—Appeal of C. W. Creighton, referred to the Committee on Appeals.

SOUTHWEST MISSOURI CONFERENCE.—A memorial on the appeal of a traveling preacher, referred to the Committee on Itinerancy.

TENNESSEE CONFERENCE.—A memorial concerning the Superannuate Endowment Fund, referred to the Committee on Finance; a memorial concerning the Methodist hospital, referred to the Committee on Missions; a memorial concerning Vanderbilt University, referred to the Committee on Education; a memorial concerning connectional officers in the General Conference, referred to the Committee on Revisals; a memorial of the Woman's Home Mission Society as to rights of laity, referred to the Committee on Revisals; three memorials from the presiding elders of the Tennessee Conference proposing changes in the Discipline, referred to the Committee on Revisals; a memorial proposing change in the Ritual, referred to the Committee on Revisals; a memorial from the Franklin District proposing a change in the Discipline, referred to the Committee on Revisals; a memorial concerning the Endowment Fund for Superannuates, referred to the Committee on Finance.

Memorial from Board of Missions presented by consent.

By consent, W. R. Lambuth, of the Tennessee Conference, presented a memorial from the Board of Missions, which was referred to the Committee on Missions.

TEXAS CONFERENCE.—A petition from J. R. Murry, referred to the Committee on Episcopacy; a memorial relative to Quarterly Conference minute questions, referred to the Committee on Revisals; a memorial concerning Vanderbilt University, referred to the Committee on Education; a memorial relative to Conference Boards, referred to the Committee on Revisals; a memorial on the ownership of Church schools, referred to the

Committee on Education; a memorial concerning the duties of bishops, paragraph 103, referred to the Committee on Episcopacy.

VIRGINIA CONFERENCE.—A memorial concerning the status of educational institutions, referred to the Committee on Education; memorials to limit the term of service in the presiding eldership, referred to the Committee on Itinerancy; a memorial as to territorial readjustment, referred to the Committee on Church Relations; a memorial concerning Psalms in the Hymnal, referred to the Committee on Publishing Interests.

WESTERN NORTH CAROLINA CONFERENCE.—A memorial concerning Church finances, referred to the Committee on Finance; a memorial concerning change of name, referred to the Committee on Revisals; a memorial relative to Conference Boards of Missions, referred to the Committee on Missions.

WESTERN VIRGINIA CONFERENCE.—A memorial from the Ashland District on certificates of membership, referred to the Committee on Revisals; a memorial from the Ashland District concerning boundaries, referred to the Committee on Boundaries; a memorial on boundaries, referred to the Committee on Boundaries.

Resolution concerning report of Vanderbilt Commission, referred by consent.

A resolution from H. M. Du Bose, of the Mississippi Conference, concerning the report of the Vanderbilt Commission, was, by consent, referred to the Committee on Education.

Committee on blanks for statistical reports announced.

On motion of T. A. Kerley, of the Tennessee Conference, it was ordered that a committee of five be appointed on blanks for statistical reports to the Annual Conference, and the Chair announced the following as the committee: T. A. Kerley, F. J. Prettyman, A. M. Williams, B. G. Shackelford, C. A. Sipple.

Memorial from Woman's Board of Foreign Missions.

A memorial was received from the Woman's Board of Foreign Missions, and referred to the Committee on Missions.

Addresses of J. W. Tarboux and H. C. Tucker, of Brazil.

The order of the day having arrived, J. W. Tarboux and H. C. Tucker, of the Brazil Mission Conference, addressed the Conference on the work in that field.

MAY 5.
SECOND DAY.

Time extended for organizing Laymen's Committee.

On motion, the time was extended for the completion of the organization of the Committee on the Laymen's Missionary Movement.

Bar of Conference fixed.

On motion, the bar of the Conference was fixed so as to include all that part of the auditorium within the railing.

Adjournment.

The business having been completed for which the time had been extended, the Conference adjourned, the benediction being pronounced by Bishop Hendrix.

MAY 6.
THIRD DAY.

THIRD DAY, FRIDAY, MAY 6, 1910.

Conference opened.

The Conference opened at 9 A.M., with Bishop E. R. Hendrix in the chair.

Devotional service.

E. D. Mouzon, of the West Texas Conference, conducted the devotional service, leading in the responsive reading of the twenty-seventh Psalm. The Conference sang Hymn No. 208,

I love thy kingdom, Lord,

after which E. D. Mouzon led in prayer.

Minutes approved.

The minutes of yesterday's session were read and approved.

Bishop Key in chair.

Bishop J. S. Key took the chair.

Paper on Twenty-third Article from College of Bishops, referred.

Bishop W. A. Candler presented a paper from the College of Bishops on the Twenty-third Article of Religion, which was referred to the Committee on Revisals by vote of the Conference.

Paper of H. M. Du Bose on Vanderbilt University, referred without reading.

H. M. Du Bose, of the Mississippi Conference, presented a paper on the Vanderbilt University.

A motion to read the paper was lost on a vote of 106 to 102.

The paper was referred to the Committee on Education.

Arrival of delegates reported.

The following arrivals were reported to the Secretary: W. M. Campbell, lay delegate from the Southwest Missouri Conference; E. W. Berry, lay delegate from the Alabama Conference; W. N. Manning, lay delegate from the North Alabama Conference; B. G. Gregg, lay delegate from the South Carolina Conference; W. B. Stubbs,

lay delegate from the South Georgia Conference; H. H. White, lay delegate from the Louisiana Conference; J. A. McCord and J. D. Walker, lay delegates from the North Georgia Conference.

Substitution of delegates.

John Massey, lay alternate from the Alabama Conference, was seated in the place of W. F. Feagin, principal.

E. G. Knight, lay delegate from the North Texas Conference, was seated in the place of P. C. Thurmond.

H. M. Du Bose, of the Mississippi Conference, announced the change of I. W. Cooper from the Committee on Revisals to the Committee on Itinerancy, and H. W. Featherstun from the Committee on Itinerancy to the Committee on Revisals.

G. C. Rankin, of the North Texas Conference, announced the substitution of the name of R. E. Cofer for that of G. C. Rankin on the Committee on Temperance and Other Moral and Social Questions.

Greetings from C. G. S. Shalders.

J. W. Tarboux, of the Brazil Mission Conference, brought greetings from Charles G. S. Shalders, lay delegate from that Conference.

Memorials, petitions, and appeals.

The Secretary called the roll of the Conferences for memorials, petitions, and appeals.

ARKANSAS CONFERENCE.—A petition from Bentonville, asking rights of laity for women, referred to the Committee on Revisals. Similar petitions from the following places were referred to the same committee: Arkansas Conference—Spadra, Leslie, Gentry, Fayetteville, Yellville, Huntington, Green Forest Church, Siloam Springs, Blytheville Circuit, Woman's Home Mission Society of Fort Smith, Gasville, and Paris.

BALTIMORE CONFERENCE.—A memorial from the Trustees of Randolph-Macon College concerning recent legislation, referred to the Committee on Education.

COLUMBIA CONFERENCE.—A memorial on change of name, referred to the Committee on Revisals; a resolution from the Union Preachers' Meeting of Seattle on Church union, referred to the Committee on Church Relations; a resolution from the Union Preachers' Meeting

MAY 6, THIRD DAY.

Memorials, petitions, and appeals.

of Portland on Church union, referred to the Committee on Church Relations.

DENVER CONFERENCE.—A resolution on changes in boundary lines, referred to the Committee on Boundaries.

EAST COLUMBIA CONFERENCE.—A memorial from Walla Walla asking rights of laity for women, referred to the Committee on Revisals.

FLORIDA CONFERENCE.—A resolution on change of boundary lines, referred to the Committee on Boundaries; a resolution on the duties of bishops, referred to the Committee on Itinerancy; a resolution on the number of charges in a district, referred to the Committee on Itinerancy; a resolution on the duties of bishops in making appointments, referred to the Committee on Itinerancy; memorials from Clear Water, Key West, Tampa, Jacksonville, Bartow, and Coleman, asking for the rights of laity for women, referred to the Committee on Revisals.

HOLSTON CONFERENCE.—A memorial on hospitals, referred to the Committee on Missions; a memorial from the Woman's Home Mission Societies of Clinton (Tennessee), Methodist Hill, Knoxville (Tennessee), and Petros (Tennessee), asking the rights of laity for women, referred to the Committee on Revisals.

KENTUCKY CONFERENCE.—Petitions from Carlisle Church, Mount Sterling, the First Church of Winchester, and the Woman's Home Mission Society of the Kentucky Conference, asking the rights of laity for women, referred to the Committee on Revisals; a memorial from the Woman's Home and Foreign Mission Societies and from the Epworth League, referred to the Committee on Missions.

Paper on statistics, referred by permission.

E. G. B. Mann, of the Kentucky Conference, asked permission to refer a paper on statistics to the special committee on statistics, and the request was granted.

LITTLE ROCK CONFERENCE.—A resolution on boundary lines, referred to the Committee on Boundaries; a resolution on the Vanderbilt University, referred to the

MAY 6. THIRD DAY. Memorials, petitions, and appeals.

Committee on Education; a resolution concerning the preacher's list of benevolent collections, referred to the Committee on Revisals; a resolution on enlarging the powers of the Church Conference, referred to the Committee on Revisals; a resolution on the baptism of infants, referred to the Committee on Revisals; a resolution on the baptism of adults, referred to the Committee on Revisals; a resolution on a chair of Religious Pedagogy, referred to the Committee on Sunday Schools; a resolution on a change of paragraph 54, Sec. II., Chap. II., of the Discipline, referred to the Committee on Itinerancy; a resolution on reading the Apostles' Creed, referred to the Committee on Revisals; a resolution concerning Children's Day, referred to the Committee on Sunday Schools; petitions from the men of the First Church, Little Rock, from Okolona, Little Rock Board of Stewards at Little Rock, from Hunter Memorial Church, Little Rock, from Pine Bluff, Thornton, Hot Springs, and the Young Ladies' Societies of Little Rock, asking the rights of the laity for women, referred to the Committee on Revisals.

LOS ANGELES CONFERENCE.—A memorial asking that stewards be elected in Church Conferences, referred to the Committee on Revisals; a memorial on change of name, referred to the Committee on Revisals; a memorial on temperance, referred to the Committee on Temperance and Other Moral and Social Questions; petitions from the Woman's Home Mission Society of the Los Angeles Conference, from San Diego, Cal., and from the City Mission Board of Los Angeles, asking rights of the laity for women, referred to the Committee on Revisals.

LOUISIANA CONFERENCE.—Petitions from the Methodist churches in New Orleans, from the Woman's Home Mission Society of Lafayette, the Woman's Home Mission Society of New Orleans, the Woman's Board of City Missions, Rayne Memorial Church, the Woman's Foreign Missionary Society of the Louisiana Conference,

MAY 6. THIRD DAY.

asking rights of the laity for women, referred to the Committee on Revisals.

LOUISVILLE CONFERENCE.—Memorials from Hopkinsville, the Woman's Home Mission Society of the Louisville District, Crestwood, asking rights of the laity for women, referred to the Committee on Revisals.

MEMPHIS CONFERENCE.—A memorial asking that the Epworth League be merged into the Sunday School, referred to the Committee on Epworth Leagues.

Report of Epworth League Board presented and referred.

H. M. Du Bose, of the Mississippi Conference, asked, and was given, permission to present the report of the General Epworth League Board, which was referred to the Committee on Epworth Leagues.

Memorials, etc., resumed.

MISSISSIPPI CONFERENCE.—A memorial on Boys' Leagues, referred to the Committee on Epworth Leagues; a memorial on preachers in charge, referred to the Committee on Itinerancy.

MISSOURI CONFERENCE.—The appeal of C. W. Gow was referred to the Committee on Appeals; a memorial from the Macon District concerning the duty of preachers in charge, referred to the Committee on Itinerancy; memorials from the following organizations asking equal rights of laity for the women: Missouri Conference—the Woman's Home Mission Society of New Hampton, McFall, First Church of Campbell, Missouri, City Mission Board of St. Joseph, Missouri, the Woman's Home Mission Societies of Pleasant Grove and Lawson, Missouri, all of which were referred to the Committee on Revisals; a memorial concerning the duties of trustees, referred to the Committee on Revisals.

NORTH ALABAMA CONFERENCE.—Memorials from the Woman's Home Mission Societies of East Lake, Alabama, and of the North Alabama Conference, asking the rights of the laity for women, referred to the Committee on Revisals.

NORTH CAROLINA CONFERENCE.—A memorial from Chapel Hill, Durham District, asking for a change of paragraph 356, Article XII., of the Discipline, referred to the Committee on Revisals; a memorial from the

MAY 6. THIRD DAY. Memorials, petitions, and appeals.

Woman's Home Mission Society of the North Carolina Conference, asking for the rights of the laity for women referred to the Committee on Revisals.

NORTH GEORGIA CONFERENCE.—A memorial concerning representation in District Conferences, referred to the Committee on Revisals; a memorial on Conference claimants, referred to the Committee on Revisals; memorials from the following places asking the rights of the laity for women: Cartersville, Atlanta, the City Board of Missions of Augusta, the Woman's Home Mission Society of the North Georgia Conference, the Woman's Home Mission Societies of First Church, Atlanta, Park Street Church and St. Mark's Church, Atlanta, City Mission Board of Atlanta, the Woman's Home Mission Societies of Windsor, Gainesville, and Whitesburg, all of which were referred to the Committee on Revisals.

NORTH MISSISSIPPI CONFERENCE.—Memorials from the Woman's Home Mission Societies of Corinth District, the North Mississippi Conference, and the Aberdeen District Conference, asking rights of the laity for women, referred to the Committee on Revisals.

NORTH TEXAS CONFERENCE.—A memorial from the Woman's Home Mission Society of Terrell against granting rights of the laity to women, referred to the Committee on Revisals; memorial from Ringgold, Denton, Post Oak, Henrietta, Bartow, Bowie, in Denton District, Bellville, the City Mission Board of Dallas, and the Woman's Home Mission Society of Bowie, asking rights of the laity for women, referred to the Committee on Revisals.

NORTHWEST TEXAS CONFERENCE.—A petition from Olney station on boundaries, referred to the Committee on Boundaries; a resolution concerning membership in District Conferences, referred to the Committee on Itinerancy; petitions from Austin Avenue Church, Waco, and from Clarendon, asking rights of the laity for women, referred to the Committee on Revisals.

OKLAHOMA CONFERENCE.—A memorial from the St. Luke's Quarterly Conference asking the removal of the

MAY 6. THIRD DAY. Memorials, petitions, and appeals.

time limit, referred to the Committee on Itinerancy; memorials from Ardmore and the Woman's Foreign and Home Mission Societies of the Mangum District asking the rights of the laity for women, referred to the Committee on Revisals.

PACIFIC CONFERENCE.—A memorial concerning the change of name, referred to the Committee on Revisals; a memorial concerning time limit, referred to the Committee on Itinerancy; a memorial on lay representation in the cabinet, referred to the Committee on Revisals; a memorial from the Woman's Home Mission Society of Fresno, Colusa District, asking the rights of the laity for women, referred to the Committee on Revisals.

ST. LOUIS CONFERENCE.—Memorials from the following places asking the rights of the laity for women: Lafayette Park, Charleston, Campbell, Cairo (Illinois), Oran, Bonne Terre, Cabanne Avenue (St. Louis), Blodget, and Popular Bluff, all of which were referred to the Committee on Revisals; a memorial on statistical blanks, referred to the Committee on Revisals.

SOUTH CAROLINA CONFERENCE.—A memorial from the Executive Committee of the Woman's Home Mission Society asking the rights of the laity for women, referred to the Committee on Revisals.

SOUTH GEORGIA CONFERENCE.—Memorials from the Woman's Home Mission Societies of Brunswick, Mulberry Street, and Perry, asking the rights of the laity for women, referred to the Committee on Revisals; a memorial asking the removal of the time limit, referred to the Committee on Itinerancy.

SOUTHWEST MISSOURI CONFERENCE.—A memorial on papers and periodicals, referred to the Committee on Publishing Interests.

TENNESSEE CONFERENCE.—Memorials from the City Mission Board of Nashville, the Woman's Home Mission Society of the Tennessee Conference, the Woman's Home Mission Society of Greenbrier, West End Church (Nashville), and of Pulaski, asking the rights of the laity for women, referred to the Committee on Revisals.

MAY 6. THIRD DAY.

TEXAS CONFERENCE.—Memorials from the following places asking the rights of the laity for women: Cameron, Jacksonville, Caldwell, Canton, Livingston, Alba, Jewett, Wallis, Longview, First Church (Galveston), Nederland, Jasper, Gleaners at Houston, Rosebud, Trinity Church, three Woman's Home Mission Societies of Orange, two at Rusk, two at Beaumont, Center, Grapeland, Henderson, and Kirbyville, all of which were referred to the Committee on Revisals. Memorials, petitions, and appeals.

VIRGINIA CONFERENCE.—Memorials from Park Place (Richmond), Norfolk, and Centenary (Richmond), asking the rights of the laity for women, referred to the Committee on Revisals.

WESTERN VIRGINIA CONFERENCE.—Memorials from Beckley, Parkersburg, Catlettsburg (Kentucky), Parsons, and Guyandotte, asking the rights of the laity for women, referred to the Committee on Revisals.

WHITE RIVER CONFERENCE.—Petitions asking for the rights of the laity for women from Kensett, Vandale, Tupelo, Searcy, Imboden, and Pocahontas, referred to the Committee on Revisals.

Bishop Hoss asked, and was granted, permission to make a report on Federation, which was referred to the Committee on Church Relations. Report on Federation referred.

The roll of the Conferences for resolutions was called, and the following were presented: Call for resolutions.

BALTIMORE CONFERENCE.—A petition concerning statistical blanks, referred to the special committee on statistics; a resolution concerning the order of business for District Conferences, referred to the Committee on Revisals.

HOLSTON CONFERENCE.—A petition asking the election of Sunday-school superintendents by Church Conferences, referred to the Committee on Revisals.

KENTUCKY CONFERENCE.—A resolution asking for the ordination of probationers, referred to the Committee on Itinerancy; a resolution concerning the basis of representation in District Conferences, referred to the Committee on Revisals; a resolution concerning the organiza-

MAY 6. THIRD DAY. Resolutions.

tion of men in new congregations, referred to the Committee on Revisals; a resolution asking for exceptions to the time limit, referred to the Committee on Itinerancy; a resolution modifying the power of the Boards of Missions and Conference evangelists, referred to the Committee on Itinerancy.

MEMPHIS CONFERENCE.—A resolution concerning the trial of a probationer, referred to the Committee on Revisals; a resolution concerning trial of a local preacher, referred to the Committee on Revisals; a resolution asking for the amendment of Sec. III., Chap. VI., paragraph 284, of the Discipline, referred to the Committee on Revisals; a resolution to amend paragraph 356, page 153, referred to the Committee on Revisals; a resolution to amend Chap. XV., page 219, referred to the Committee on Finance; a resolution to amend paragraph 338, page 146, referred to the Committee on Finance; a resolution to amend Sec. V., pages 144-147, referred to the Committee on Finance; a resolution to amend Sec. V., pages 144-147, referred to the Committee on Itinerancy; a resolution to amend Sec. IV., pages 58-63, referred to the Committee on Itinerancy; a resolution to amend Sec. III. of the Discipline, pages 55-58, referred to the Committee on Itinerancy; a resolution to amend Sec. XVII., pages 88-90 of the Discipline, concerning trustees, referred to the Committee on Itinerancy.

MISSOURI CONFERENCE.—A resolution to amend Sec. IV., Chap II., of the Discipline, referred to the Committee on Revisals.

ST. LOUIS CONFERENCE.—A resolution to amend paragraph 78 of the Discipline so as to make women eligible to membership in the Quarterly Conferences, referred to the Committee on Revisals; a resolution to amend paragraph 87 of the Discipline, referred to the Committee on Revisals; a resolution concerning the burial of infants, referred to the Committee on Revisals.

SOUTH CAROLINA CONFERENCE.—A resolution fixing the residences of bishops, referred to the Committee on Episcopacy.

MAY 6. THIRD DAY. Resolutions.

SOUTH GEORGIA CONFERENCE.—A resolution concerning the pastoral instruction of children, referred to the Committee on Itinerancy; a resolution concerning the administration of bishops, referred to the Committee on Episcopacy; a resolution concerning presiding elders, referred to the Committee on Itinerancy.

VIRGINIA CONFERENCE.—A resolution asking for the removal of the limit on presiding elders' districts, referred to the Committee on Itinerancy.

WEST TEXAS CONFERENCE.—A resolution concerning local preachers, referred to the Committee on Itinerancy; a resolution concerning lay helpers, referred to the Committee on Itinerancy.

WESTERN VIRGINIA CONFERENCE.—A resolution asking that members of Conference Boards be members of the Annual Conference, referred to the Committee on Itinerancy.

Resolution fixing the time of prayer for divine guidance in selection of bishops, adopted by rising vote.

I. W. Cooper, of the Mississippi Conference, offered the following resolution, which was adopted by a rising vote:

Whereas, the Methodist Episcopal Church, South, under the leadership of the Holy Spirit, now holds a place of usefulness and opportunity second to no other Church in our country; and whereas, the great Head of the Church has always directed in the selection of our chief pastors, as evidenced by the fact that in the whole history of the Church not one has gone astray, but they have all been Christian ministers above reproach—men who have honored the office and invested their whole lives in the kingdom of Christ; and whereas, the manifold interests of the Church, the complex problems of society, and the providential opportunities before us in this century, demand Divine guidance in the selection of the right men—men fully qualified as leaders, men whom God would have as the chief pastors of our Great Church:

Resolved, That Sunday, May 8, 4 P.M., be set apart as a time of prayer for God's guidance in this important matter; and that we request the whole Church to join with us in spending an hour in prayer that the great Head of

MAY 6. THIRD DAY.

the Church shall direct this Conference in the selection of bishops.

(Signed.) I. W. COOPER, A. M. WILLIAMS,
W. L. CUNINGGIM, JOHN M. BARCUS,
G. W. THORNBURGH, C. M. HARLESS,
D. H. ASTON, H. W. FEATHERSTUN,
R. W. MILLSAPS, L. P. BROWN,
W. T. MCCLURE, W. H. WINTON.

Committee on American Bible Society appointed.

W. N. Ainsworth, of the South Georgia Conference, moved the appointment of a special committee of five on the American Bible Society. The motion prevailed, and the following committee was appointed: G. C. Rankin, E. B. Chappell, F. M. Thomas, N. E. Harris, T. T. Fishburne.

Greetings to General Conference of Colored M. E. Church.

A. F. Watkins, of the Mississippi Conference, moved that the following telegram be sent, and the motion prevailed.

ASHEVILLE, N. C., May 6, 1910.

To the General Conference of the Colored Methodist Episcopal Church, in session at Augusta, Georgia.

Greetings: grace, mercy, and peace, in the name of our common Lord. "Though a thousand fall, let not Africa be given up."

(Signed.) W. R. LAMBUTH,
W. F. TILLETT.

H. P. Hamill's name omitted.

Collins Denny, of the Baltimore Conference, called attention to the fact that the name of H. P. Hamill had been omitted from the printed list of the Committee on Education.

Daily Advocates for delegates.

The following resolution was adopted:

Resolved, That the publishers of the *Daily Advocate* be instructed to place two copies of the *Daily Advocate* on the seat of each delegate to this Conference during the remainder of the session.

(Signed.) T. C. SCHULER,
FRANK RICHARDSON,
COLLINS DENNY.

Sympathy on account of Palos Mines disaster.

The following resolution was adopted:

We notice with pain and regret the account of the accident which resulted so seriously to the miners employed in Palos Mines, near Birmingham, Alabama. We extend to

the bereaved members of their families our profoundest sympathy. We pray our Father in heaven to put his hand of mercy on the situation, and we call upon all directors of such public works to use the utmost care thoroughly to safeguard the lives of men engaged in dangerous employments.

(Signed.) M. T. HAW, PAUL H. LINN,
W. F. MCMURRY, WILLIAM J. CAMPBELL.

Call of standing committees.

Reports were called for from the standing committees, and the following were introduced:

Report No. 1 on Itinerancy, on calendar.

Report No. 1 of the Committee on Itinerancy was read and placed on the calendar.

Report No. 1 on Boundaries, on calendar.

Report No. 1 of the Committee on Boundaries was read and placed on the calendar. Jerome Duncan, of the Northwest Texas Conference, moved that the rules be suspended and the report put upon its passage. The motion did not prevail.

Report No. 1 on Sunday Schools, on calendar.

Report No. 1 of the Committee on Sunday Schools was read. W. B. Stubbs, of the South Georgia Conference, moved that the report be recommitted. The motion did not prevail. On motion of J. M. Barcus, of the Northwest Texas Conference, the report was placed on the calendar.

Reports Nos. 1, 2, 3, 4, 5 on Church Extension, on calendar.

Reports Nos. 1, 2, 3, 4, and 5 of the Committee on Church Extension were read and placed on the calendar.

Resolutions on rules of order, referred.

A. M. Williams, of the South Georgia Conference, presented resolutions as to rules of order, which, without objection, were referred to the special committee on rules.

W. I. Haven, of American Bible Society, delivers address.

W. N. Ainsworth, of the South Georgia Conference, introduced the Reverend William I. Haven, one of the Secretaries of the American Bible Society, who delivered an impressive address concerning the work of that great institution.

Resolutions on Haven address and work of Society.

John O. Willson, of the South Carolina Conference, presented resolutions commending the address of Dr. Haven and the work of the American Bible Society.

MAY 6. THIRD DAY.

Considered seriatim.

H. C. Howard, of the North Alabama Conference, moved as a substitute that the resolutions be considered item by item. The motion prevailed.

Item 1 read and adopted.

Item 1 was read and, on motion, adopted, as follows:

Resolved, That we have heard with great pleasure the address of Dr. W. I. Haven, Secretary of the American Bible Society, telling us of the great prosperity of that institution.

Item 2 read and referred.

Item 2 was read and, on motion, referred to the Committee on American Bible Society.

Item 3 read and referred.

Item 3 was read and, on motion, referred to the Committee on American Bible Society.

Point of order on item 3 not sustained.

B. F. Lipscomb, of the Virginia Conference, rose to a point of order that the vote upon item 3 had not been taken, and the Chair ruled that the point of order was not well taken. B. F. Lipscomb appealed from the decision of the Chair, and the appeal was not sustained.

Committee on Public Worship appointed.

A. F. Watkins, of the Mississippi Conference, moved that a special committee on public worship, consisting of nine members, be appointed. The motion prevailed, and the following committee was announced: D. Atkins, G. H. Detwiler, D. L. Lallance, D. J. Miller, G. G. Harley, G. L. Hackney, W. T. Weaver, J. H. Weaver, S. P. Burton.

Resolution for additional rule, referred.

The following resolution was read and referred to the Committee on Rules of Order:

Resolved, That we add a rule to our Rules of Order providing that, when it is moved to suspend a rule, the number of the rule to be suspended shall be mentioned.

(Signed.) PAUL H. LINN,
W. T. MCCLURE.

Committee on Appeals to meet out of its order.

Collins Denny, of the Baltimore Conference, moved that the Committee on Appeals be allowed to meet to-day out of its order. The motion prevailed.

Geo. Thornburgh added to committee on statistics.

T. A. Kerley, of the Tennessee Conference, moved that George Thornburgh, of the Little Rock Conference, be added to the special committee on statistics, and the motion prevailed.

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Report No. 1 of the special committee on Laymen's Missionary Movement was adopted, as follows:

Report No. 1 on Laymen's Movement adopted.

SPECIAL COMMITTEE ON LAYMEN'S MISSIONARY MOVEMENT, REPORT NO. 1.

We, your committee ordered on the Laymen's Missionary Movement, beg leave to report that the committee organized by electing Thomas B. King, of the Memphis Conference, Chairman, and W. Erskine Williams, of the Northwest Texas Conference, Secretary. The committee unanimously requests this body to add John R. Pepper and W. B. Stubbs to this committee.

(Signed.) THOMAS B. KING, *Chairman.*
W. ERSKINE WILLIAMS, *Secretary.*

Motion to suspend rules for consideration of Report No. 1 on Boundaries declared lost.

Jerome Duncan, of the Northwest Texas Conference, asked for a suspension of the rules of order that Report No. 1 on Boundaries might be considered.

On the motion to suspend the rules, the vote was taken and a division called for, which resulted in 135 for the motion and 102 against it. The motion was declared lost, on account of not having received a majority of two-thirds.

Leave of absence granted.

C. M. Bishop, of the Missouri Conference, asked leave of absence for B. J. Casteel for Saturday and Monday, which was granted.

B. F. Lipscomb, of the Virginia Conference, asked leave of absence for W. H. Vincent for Saturday and Monday, and the request was granted.

Missionary mass meeting announced.

The Committee on Public Worship announced a missionary mass meeting to-night in the Auditorium, to be addressed by H. C. Tucker, of the Brazil Mission Conference.

Appointments for Sunday.

The committee also announced the Sunday appointments, as follows:

METHODIST.

Central Methodist—Bishop A. W. Wilson, 11 A.M.; Rev. J. S. Simon, 8 P.M.

Haywood Street—Bishop E. E. Hoss, 11 A.M.; Rev. G. C. Rankin, 8 P.M.

North Asheville—Bishop W. A. Candler, 11 A.M.; Rev. H. S. Shangle, 8 P.M.

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Appointments for Sunday.

Bethel—Bishop J. S. Key, 11 A.M.; Rev. Frank M. Thomas, 8 P.M.

Biltmore—Rev. George S. Sexton, 11 A.M.; Rev. Fred Little, 8 P.M.

West Asheville—Bishop H. C. Morrison, 11 A.M.; Rev. J. W. Daniel, 8 P.M.

Weaverville—Miss Belle Bennett, 11 A.M.; Rev. E. O. Watson, 8 P.M.

Murphy—Rev. W. B. Murrah, 11 A.M.

Waynesville—Rev. T. F. Marr, 11 A.M.

Hendersonville—Rev. Collins Denny, 11 A.M.

Canton—Rev. C. M. Bishop, 11 A.M.

Saluda—Rev. J. P. Hilburn, 11 A.M.

Marion—Rev. H. M. Du Bose, 11 A.M.

PRESBYTERIAN.

First Presbyterian—Bishop E. R. Hendrix, 11 A.M.; Rev. J. H. McCoy, 8 P.M.

Ora Street—Rev. J. N. Cobb, 8 P.M.

Oakland Heights—Rev. E. D. Mouzon, 11 A.M.

BAPTIST.

First Baptist—Rev. J. C. Kilgo, 11 A.M.; Rev. George R. Stuart, 8 P.M.

West End—Rev. J. M. Barcus, 11 A.M.; Rev. B. D. Price, 8 P.M.

West Asheville—Rev. E. G. B. Mann, 11 A.M.; Rev. R. E. Stackhouse, 8 P.M.

METHODIST PROTESTANT.

Rev. R. G. Waterhouse, 11 A.M.; Rev. T. E. Sharp, 8 P.M.

CHRISTIAN CHURCH.

Bishop James Atkins, 11 A.M.; Rev. E. V. Regester, 8 P.M.

AUDITORIUM, 3 P.M., SUNDAY SCHOOL RALLY.

Addresses by Rev. E. B. Chappell, H. M. Hamill, and Mrs. Hamill.

COLORED CHURCHES.

Mount Zion Baptist—Rev. A. J. Lamar, 3:30 P.M.; Rev. J. A. Burrow, 8 P.M.

First Baptist—Rev. J. F. Corbin, 11 A.M.; Rev. J. B. Cox, 8:30 P.M.

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Calvary Presbyterian—Rev. E. W. Alderson, 11 A.M.; Rev. N. E. Joiner, 8:30 P.M.

African Methodist Episcopal—R. P. Howell, 11 A.M.; Rev. L. F. Beaty, 8:30 P.M.

African Methodist Episcopal Zion—Rev. Frank Culver, 11 A.M.; Rev. E. H. Mowre, 8 P.M.

Colored Methodist Episcopal—Rev. L. W. Moore, 11 A.M.; Rev. J. W. Perry, 8 P.M.

Omission and substitution of names.

The Secretary was notified that the name of Perry S. Rader, of the Southwest Missouri Conference, had been omitted from the printed list of the Committee on Appeals.

The name of E. D. Bynum was substituted for that of W. Erskine Williams on the Committee on Sunday Schools.

Adjournment.

The Conference sang the long meter doxology, and the benediction was pronounced by W. I. Haven, Secretary of the American Bible Society.

FOURTH DAY, SATURDAY, MAY 7, 1910.

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Conference meets.

The Conference met at 9 A.M., Bishop Key in the chair.

Opening devotions.

The opening devotions were conducted by J. W. Moore, of the Texas Conference, who read the sixth chapter of the Acts, announced Hymn No. 416,

The Son of God goes forth to war,

and led the Conference in prayer.

Minutes approved.

The minutes of yesterday's session were read, corrected, and approved.

Bishop Candler in chair.

Bishop Candler took the chair.

Delegates seated.

C. Brinkley, a lay delegate from the Florida Conference, was recognized and seated.

T. J. Jarvis, a lay delegate from the North Carolina Conference, was recognized and seated.

S. I. Esquivel, a lay delegate from the Northwest Mexican Mission Conference, was recognized and seated.

F. M. Gray, a lay delegate from the Southwest Missouri Conference, was recognized and seated.

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Delegates seated.

B. G. Gregg, a lay delegate from the South Carolina Conference, was recognized and seated.

B. H. Woods, Jr., a lay delegate from the Northwest Texas Conference, was recognized and seated.

W. B. Stubbs, a lay delegate from the South Georgia Conference, was recognized and seated.

Frank Talbott, a lay delegate from the Virginia Conference, was recognized and seated.

Leave and substitution.

George P. Adams was substituted for W. H. Vincent, a lay delegate from the Virginia Conference, to whom leave of absence had beeen granted.

Changes in committee assignments.

Changes in committee assignments were announced as follows:

FLORIDA CONFERENCE.—L. W. Moore, in the place of I. S. Patterson on the Committee on Missions; I. S. Patterson in the place of L. W. Moore on the Committee on Itinerancy; J. P. Hilburn in the place of F. D. Jackson on the Committee on Epworth Leagues; C. W. White in place of J. P. Hilburn, on the Committee on Education; C. W. White in place of C. Brinkley on the Committee on Church Extension; C. Brinkley in place of L. W. Moore on the Committee on Finance; L. W. Moore in place of I. S. Patterson on the Committee on Appeals.

MISSOURI CONFERENCE.—J. A. Leavell in the place of J. J. Reed on the Committee on Appeals, in the case of the appeal of C. W. Gow.

NORTH MISSISSIPPI CONFERENCE.—J. A. Lowe assigned to the Committee on Church Relations.

NORTH TEXAS CONFERENCE.—E. H. Knight in the place of Sidney Bass on the Committee on Church Relations.

NORTH CAROLINA CONFERENCE.—J. H. Southgate was changed from the Committee on Missions to the Committee on Education, and W. L. Cuninggim from the Committee on Education to the Committee on Missions.

SOUTH CAROLINA CONFERENCE.—R. E. Stackhouse in place of B. G. Gregg on the Committee on Church Extension; B. G. Gregg in place of R. E. Stackhouse

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on the Committee on Appeals; H. P. Williams in the place of B. G. Gregg on the Committee on Church Relations; W. R. Osborne in the place of C. C. Featherstone on the Committee on Temperance and Other Moral and Social Questions; W. R. Osborne in the place of C. C. Featherstone, on the Committee on Publishing Interests.

WESTERN NORTH CAROLINA CONFERENCE.—W. R. Odell in the place of J. H. Weaver on the Committee on Temperance and Other Moral and Social Questions.

Resolutions on death of King Edward VII.

John O. Willson, of the South Carolina Conference, introduced resolutions upon the death of King Edward VII., and asked that they be put upon their passage.

Amendments accepted.

An amendment offered by H. M. Du Bose, of the Mississippi Conference, was accepted; also an amendment offered by E. G. B. Mann, of the Kentucky Conference.

Motion to strike out words failed.

W. B. Stubbs, of the South Georgia Conference, moved to strike out the words, "in which Methodism had its earthly birth," and the motion did not prevail.

Resolutions adopted.

The original resolutions, with the accepted amendments, were adopted, by a rising vote, as follows:

Whereas, Edward VII., King of Great Britain and Ireland, and Emperor of India, ruler of the land in which Methodism had its earthly birth, departed this life yesterday; and

Whereas, we remember most gratefully the sympathy shown us by our brethren of the British Wesleyan Church on the occasion of the death of President McKinley; therefore,

***Resolved*, 1. That we tender respectful sympathy to Her Majesty, Queen and Empress Alexandra, who now wears "Sorrow's Crown of Sorrow," and pray that Divine comfort may sustain her, and that she may long continue that gracious life by which in the past she has ennobled royalty.**

***Resolved*, 2. That we mourn with the British Weselyan Church and with the Methodist Church in Canada and with their messengers to us, Dr. J. S. Simon and Dr. W. R. Young, and with other Methodists of the British Empire, in their grief at the death of one who reigned more in their hearts than actions.**

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Resolved, 3. That we sorrow with all Christendom over the fall on sleep of a king whose life work was to "Do his duty," and who was understood to stand strongly for peace among the nations.

Resolved, 4. That we trust the successor to the throne. George V., may catch and wear the mantle of the "Peacemaker King," and be guided from on high in ruling the great people whom he has been called to serve.

Resolved, 5. That copies of these resolutions be handed to Dr. Simon and Dr. Young, and be sent to the Ambassador of the British Empire to our country for transmission to those for whom our hearts go out in tender sympathy.

(Signed.) JOHN O. WILLSON,
E. G. B. MANN,
ROBERT E. COFER.

Credentials of Dr. W. R. Young, of Canadian Church.

The credentials of Dr. W. R. Young, Fraternal Messenger of the Canadian Methodist Church, were presented.

Dr. Young heard on King Edward resolutions.

Dr. Young was introduced to the Conference and spoke appreciatively of the resolutions of sympathy just adopted.

Dr. J. S. Simon, of British Wesleyan Church, speaks.

Dr. J. S. Simon, Fraternal Messenger of the British Wesleyan Church, expressed his high appreciation of the resolutions of sympathy on the death of King Edward.

Bishop Candler's report as Fraternal Messenger to British Wesleyan Church, read and recorded.

Bishop W. A. Candler presented his report as Fraternal Messenger to the British Wesleyan Church. It was read by the Secretary and made matter of record, as follows:

To the Bishops and Members of the General Conference.

Dear Fathers and Brethren: In accordance with a resolution adopted by the General Conference at Birmingham, Alabama, in May, 1906, I was appointed by the College of Bishops to visit, as your Fraternal Messenger, the Wesleyan Methodist Conference held in the historic city of York, England, July, 1908. With great pleasure I undertook to fulfill the duties of that high commission.

In view of the specific statement of Rev. Dinsdale T. Young, the Fraternal Messenger of the Wesleyan Methodist Conference to our last General Conference, that he spoke to us on behalf of the Irish Methodist Conference also, and being further impelled by the personal invitations of sev-

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eral of the brethren in Ireland, I visited the Irish Conference at its session in Belfast in June.

At both York and Belfast I was cordially received, and what I had to say in your name was heard with marked consideration and with many tokens of fraternal regard.

To my great regret my stay at the Conference in York was cut short by the sudden death of a member of my family; but during the time I was permitted to remain I was deeply impressed by the spiritual power and abounding vitality of the Mother Church. The faith and zeal of John Wesley and the early Methodists still burn in the souls and flame in the lives of their followers. An admirable conservatism, coupled with a wise adaptation of methods to the conditions which confront them, marks them as the successors of the father of Methodism, who, while holding steadfastly to the faith once for all delivered to the saints, did not hesitate to use for its propagation whatsoever means seemed most effective for the saving of souls under the guidance of Providence and the leading of the Spirit.

My visit as your representative to our brethren in the land of Wesley strengthened my faith and widened my vision of the mission of Methodism to the English-speaking nations and through them to all the nations of the earth.

With gratitude to the Church and thanksgiving to God for all I was permitted to hear and see among "them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ,"

I am your servant in the Lord,

WARREN A. CANDLER.

Leave and substitution of delegates.

G. C. Rankin, of the North Texas Conference, was granted leave of absence, and R. G. Mood, clerical alternate, substituted in his place.

Memorials, petitions, and appeals.

The roll of Conferences was called for memorials, petitions, and appeals, and the following were introduced:

ALABAMA CONFERENCE.—A memorial on the time of taking collections, referred to the Committee on Finance; memorials petitioning the granting of the rights of the laity to women from the following places: Cuba, Court Street Church (Montgomery), Mobile, Burnt Corn, Auburn, Thomasville, Dexter Avenue (Montgomery), Gastonburg, Phœnix City, Perry Street Church

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(Montgomery), and the Woman's Home Mission Society of the Alabama Conference, which were referred to the Committee on Revisals.

BALTIMORE CONFERENCE.—Memorials and petitions asking the rights of the laity for women from Staunton (Virginia), Fredericksburg (Virginia), Royal Oak, Huntersville, and Bartow, referred to the Committee on Revisals.

BRAZIL MISSION CONFERENCE.—A memorial concern- the publication of Sunday-school literature in Brazil, referred to the Committee on Publishing Interests.

COLUMBIA CONFERENCE.—Petitions that the rights of the laity be granted to women from Seattle, Portland, and Grant's Pass, referred to the Committee on Revisals.

EAST COLUMBIA CONFERENCE.—Memorials asking the rights of the laity for women from Walla Walla, Troy, and Legrand, referred to the Committee on Revisals.

FLORIDA CONFERENCE.—Petitions asking the rights of the laity for women from the Florida Conference, Tampa, Tampa (No. 2), Alva, De Land, Tampa Heights, Rineside Church (Jacksonville), McIntosh, Green Cove Springs, Sutherland, Citra, Dade City, Jacksonville, Tampa (No. 3), Arkada, Gainesville, St. Matthew's Church (Jacksonville), Key West, Live Oak, Bartow, Lake City, Claudia, St. Petersburg, Madison, Monticello, Bonifay, Waldo, Homeland, and Bradenton, referred to the Committee on Revisals.

HOLSTON CONFERENCE.—Petitions asking that laity rights be granted to the women from Parrotsville, Virginia Avenue (Knoxville), Radford (Virginia), Methodist Hill (Knoxville), Baileyville (West Virginia), Big Stone Gap (Virginia), Norton (Virginia), Church Street (Knoxville), White Pine (Tennessee), Highland Park (Chattanooga), Johnson City (Tennessee), Clinton (Tennessee), Abingdon (Virginia), and Keystone (West Virginia), referred to the Committee on Revis-

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als; a memorial concerning "The Burial of the Dead," referred to the Committee on Revisals.

KENTUCKY CONFERENCE.—Memorials and petitions asking that laity rights be granted to women from the Woman's Foreign Missionary Society of the Kentucky Conference, Stanford, Danville, Corbin, First Church (Lexington), London, Fort Thomas, Simpsonville, Northville, Demosville, Frankfort, Versailles, Somerset, Mitchellsburg, and Polsgrove, referred to the Committee on Revisals.

LITTLE ROCK CONFERENCE.—A memorial to amend Sec. II., Chap. II., of the Discipline, relative to the composition of Annual Conferences, referred to the Committee on Itinerancy; a memorial to drop certain disciplinary questions, referred to the Committee on Revisals; a memorial proposing that a layman may be president of the District Conference, referred to the Committee on Revisals; a memorial from Thornburgh and Anderson that certain rights of women be recognized, referred to the Committee on Revisals; a memorial concerning the rights of the laity for women, referred to the Committee on Revisals.

LOS ANGELES CONFERENCE.—A memorial from the Arizona District Conference asking change of district name, referred to the Committee on Boundaries.

LOUISVILLE CONFERENCE.—Petitions asking that the rights of the laity be granted to women from Louisville City Mission Board, Lander Memorial Church (Louisville, 2), Virginia Avenue (Louisville), Hawesville, Owensboro, Pembroke, West Point, Glendean, Madisonville, Cecilia, and Louisville, referred to the Committee on Revisals.

MEMPHIS CONFERENCE.—Petitions asking the rights of the laity for women from Mayfield and Paducah, referred to the Committee on Revisals.

MISSISSIPPI CONFERENCE.—Petitions asking the rights of the laity for women from Meridian, Prentiss, Fortification Heights, Laurel, Coldbrook, Handsbor-

MAY 7. FOURTH DAY. Memorials, petitions, and appeals.

ough, Magnolia, and Cedars, referred to the Committee on Revisals.

MISSOURI CONFERENCE.—A memorial concerning the trial of a traveling preacher, referred to the Committee on Itinerancy; memorials and petitions asking the rights of the laity for women from Columbia, St. Joseph, Hannibal, Mexico, St. Joseph, Elsberry, Olin Street (St. Joseph), St. Joseph, Middleton, Carthage, Morrisville, Advance, Chillicothe, Moberly, Bogart, Frankfort, Columbia, Fulton, St. Joseph, New London, Metcalf, Pleasant Grove, Fayette, and Hannibal, referred to the Committee on Revisals.

MONTANA CONFERENCE.—A memorial from Stevensville asking the rights of the laity for women, referred to the Committee on Revisals.

NORTH CAROLINA CONFERENCE.—Petitions asking the rights of the laity for women from Grace, Bellehaven, Fayetteville, Raleigh, Manteo, Durham, Autreyville, Manchesi, and Siler City, referred to the Committee on Revisals.

NORTH GEORGIA CONFERENCE.—Petitions asking the rights of the laity for women from First Church (Rome), Woodlawn (Augusta), Bolton, Roseville, St. Paul (Atlanta), Epworth (Atlanta), Whitesburg, Live Oak, Grantville, Culverton, Hoschton, West Point, Wesley Memorial (Atlanta), First Church Home Mission Society (Oxford), St. Mark's (Atlanta), Mayfield, Trinity Church (Atlanta), Hartwell, Elberton, City Mission Board of Augusta, First Church of Dalton, Park Street (Atlanta), Duluth, Lafayette, Cartersville, Barnesville, St. John (Augusta), Grace Church (Atlanta), Locust Grove, First Church (Atlanta), and Gainesville, referred to the Committee on Revisals.

NORTH MISSISSIPPI CONFERENCE.—A memorial from the Epworth League Conference asking the consolidation of Junior Epworth Leagues with Juvenile Missionary Societies, referred to the Committee on Epworth Leagues; a memorial concerning the Vanderbilt University, referred to the Committee on Education.

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NORTHWEST TEXAS CONFERENCE.—A memorial concerning loans to churches, referred to the Committee on Church Extension; a memorial from the Fort Worth District concerning the establishment of a General Board for Conference Claimants, referred to the Committee on Itinerancy.

OKLAHOMA CONFERENCE.—A memorial from Lawton District to divide the Oklahoma Conference, referred to the Committee on Boundaries.

ST. LOUIS CONFERENCE.—A memorial from the Charleston District concerning the burial of infants, referred to the Committee on Revisals.

SOUTH CAROLINA CONFERENCE.—A memorial concerning the ownership of Vanderbilt University, referred to the Committee on Education; petitions asking the rights of the laity for women from Georgetown, Hampton, Manning, Bethel, Anderson, Sampit, Bamberg, West End, and Anderson, referred to the Committee on Revisals.

SOUTH GEORGIA CONFERENCE.—A petition asking the rights of the laity for women, referred to the Committee on Revisals; a petition from Whigham concerning the order of worship, referred to the Committee on Revisals; a memorial from the Woman's Board of Home Missions asking amendment of constitution, referred to the Committee on Missions.

TENNESSEE CONFERENCE.—A memorial from the alumni concerning Vanderbilt University, referred to the Committee on Education.

TEXAS CONFERENCE.—Memorials and petitions asking that the rights of the laity be granted to women, from Livingston, the Woman's Foreign Missionary Society (Orange), Woman's Foreign Missionary Society (Galveston), Woman's Foreign Missionary Society (Livingston), Colmesneil, Beaumont, Longview, First Church (Galveston), Gilmer, China, Cartwright Church (Beaumont), Houston, Port Arthur, Kirbyville, Harper, Cameron, and the Texas Conference, referred to the Committee on Revisals.

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Resolution on church in Washington City, referred.

A resolution was introduced concerning a representative Methodist Church in Washington City, which was referred to the Committee on Church Extension.

Call for memorials resumed.

The call of the Conferences for memorials, petitions, and appeals was resumed.

WEST TEXAS CONFERENCE.—A memorial concerning the duties of presiding elders, referred to the Committee on Revisals; a memorial from the Austin District concerning "better provisions for Church members residing outside of pastoral charges," referred to the Committee on Revisals; a memorial from the Austin District that the Women's Societies be placed more directly under the control of the Quarterly Conferences, referred to the Committee on Revisals.

Resolutions on changes in Discipline.

The roll of the Conferences was called for resolutions proposing changes in the Discipline, and resolutions were introduced as follows:

FLORIDA CONFERENCE.—A resolution to amend paragraph 105, Sec. II., Chap. III., page 54, of the Discipline, as to nunmber of appointments in presiding elders' districts, referred to the Committee on Itinerancy.

KENTUCKY CONFERENCE.—A resolution concerning the election of trustees, referred to the Committee on Revisals.

NORTH TEXAS CONFERENCE.—A resolution amending Chap. III., Sec. XI., paragraph 169, of the Discipline, concerning local preachers, referred to the Committee on Itinerancy.

SOUTH GEORGIA CONFERENCE.—A resolution concerning the serving of the sacrament of the Lord's Supper, referred to the Committee on Revisals; a resolution concerning the duties of bishops, referred to the Committee on Itinerancy; a resolution on editing the Discipline, referred to the Committee on Revisals.

WEST TEXAS CONFERENCE.—A resolution concerning the duties of trustees, referred to the Committee on Revisals; a resolution concerning a flexible time limit, referred to the Committee on Itinerancy; a resolution amending paragraph 146, Sec. VI., Chap. III., of the

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Discipline, on admitting preachers into full connection at the Annual Conferences, referred to the Committee on Itinerancy.

WHITE RIVER CONFERENCE.—A resolution asking the discontinuance of *The Epworth Era,* referred to the Committee on Publishing Interests; a resolution merging the Epworth Leagues with organized Sunday-school classes, referred to the Committee on Sunday Schools.

By request, a memorial was presented from the Denver Conference, which was referred to the Committee on Boundaries.

Resolution on needs of work in Western Virginia Conference adopted.

U. V. W. Darlington, of the Western Virginia Conference, offered a resolution and moved that it be put upon its passage. The motion prevailed, and the resolution was adopted, as follows:

Whereas, the Western Virginia Conference covers a territory which is rapidly developing in great resources and is increasing in population; and

Whereas, our Conference in that great field cannot meet all the calls made upon it for men to enter these open doors and to evangelize these great masses; and

Whereas, it is most important on this critical border of our Church that our work should be not simply maintained in its present condition but to the advantage of the entire Church, indeed for the glory of God in the salvation of the multitudes of unsaved people in the great mining centers and in other populous communities, should be immediately strengthened; therefore,

***Resolved,* That a committee be appointed to consist of one of our bishops and two members of the Western Virginia Conference and from each of the three Conferences adjoining that Conference, namely, the Kentucky, the Holston, and the Baltimore Conferences, whose duty it shall be to consider the needs of our work within the borders of the Western Virginia Conference, and to report to this General Conference the best possible plan to meet this critical situation.**

(Signed.) U. V. W. DARLINGTON, W. ASBURY CHRISTIAN, E. V. REGESTER, JAMES CANNON, ED C. O'REAR, R. G. WATERHOUSE, J. L. CLARK, J. M. SKINNER, J. O. A. VAUGHT, E. CHASE BARE, B. J. DURHAM,

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Reports were called for from the General Boards, and were introduced and referred as follows:

Report of Woman's Home Mission Society, referred.

The quadrennial report from the Woman's Home Mission Society was referred to the Committee on Missions.

Report on Ritual, referred.

The report of the Commission on Revising the Ritual was referred to the Committee on Revisals.

Resolution on time limit, referred.

A resolution was presented from the Virginia Conference concerning the time limit, and referred to the Committee on Itinerancy.

Committee on Western Virginia Conference appointed.

The Chair announced the following special committee provided for in the resolution concerning the Western Virginia Conference: Bishop E. E. Hoss; Baltimore Conference—Collins Denny, E. Chase Bare; Holston Conference—R. G. Waterhouse, Selden Longley; Kentucky Conference—E. G. B. Mann, E. C. O'Rear; Western Virginia Conference—U. V. W. Darlington, J. M. Skinner.

Resolution as to expenses of commissions, referred.

A. J. Lamar, of the Alabama Conference, presented a resolution providing for the expenses of the Commissions appointed by the General Conference, which was referred to the Committee on Finance.

Resolution on international arbitration, referred.

A resolution was introduced by J. H. Weaver, of the Western North Carolina Conference, on international arbitration, which was referred to the Committee on Temperance and Other Moral and Social Questions.

J. O. Willson's memorial, referred.

John O. Willson, of the South Carolina Conference, presented a memorial, which was referred to the Committee on Sunday Schools.

Calendar.

The calendar was taken up.

Report No. 1 on Itinerancy adopted.

Report No. 1 of the Committee on Itinerancy was read, and, on motion of John O. Willson, of the South Carolina Conference, was adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 1.

Your committee had before it a memorial from the Charleston District, St. Louis Conference, which, after amendment, was adopted. We recommend that Chapter II., paragraph 63, answer 5, as amended, read:

"Let every Annual Conference have a record of its pro-

ceedings, kept by a Secretary chosen for that purpose. The records shall be signed by the President and Secretary, and a bound copy of the records, written or printed, shall be sent to the General Conference at its next ensuing session."

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Report No. 1 on Boundaries adopted.

Report No. 1 of the Committee on Boundaries was read, and, on motion of Jerome Duncan, of the Northwest Texas Conference, was adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 1.

Your Committee on Boundaries have had under consideration the memorial from the Northwest Texas Conference, and recommend concurrence, with the understanding that the word "not" be inserted before the words "including Liberty Hill and Leander Charge," so that paragraph 530 (33) shall read as hereinafter indicated.

Resolved, 1. That paragraph 530 (33) be so amended as to read as follows:

"The Central Texas Conference shall be bounded as follows, viz.: Beginning on the Trinity River at the southeast corner of Navarro county, and running thence on the south line of said county to the northeast corner of Limestone county (including those parts of Wortham and Cotton Gin circuits that are situated in Freestone county) to a point opposite the line between Thornton and Kosse circuits; thence west to the southwest corner of Thornton Circuit; thence in a direct line to the southeast corner of McLennan county; thence with the south line of said county (including the Mooresville church in Falls county) to Bell county; thence with the east line of Bell county to Milam county; thence with the south line of Bell county to Williamson county; thence with the east line of Williamson county to Lee county; thence on the south line of Williamson county to the Austin and Northwestern Railroad; thence with said railroad, not including Liberty Hill and Leander charge, to Burnet county; thence with the east line of Burnet and Lampasas counties to Hamilton county; thence west on south line of Hamilton county to Mills county; thence north and west with the lines of Mills county to Colorado River, including Bethany church in Indian Creek Circuit; thence with the Colorado River to Mitchell county; thence east with the county lines to the southwest corner of Eastland county; thence north with the west lines of Eastland, Stephens, and Young counties to the northwest corner of

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Young county; thence with the west and south boundaries of the North Texas Conference and the west boundary of the Texas Conference to the point of beginning."

2. That a new paragraph, properly numbered, be inserted as follows:

"The Northwest Texas Conference shall be bounded as follows: Beginning on Red River at the northeast corner of Wilbarger county, and running south with the east line of Wilbarger and Baylor counties to the northwest corner of Young county; thence south and west with the western boundary of the Central Texas Conference to the Colorado River; thence west with county lines to the southeast corner of New Mexico; thence due north with the state line to the northwest corner of the state; thence due east with the state line to the northeast corner of Lipscomb county; thence south with the state line to the south fork of Red River; thence down Red River to the northeast corner of Wilbarger county, the place of beginning."

We recommend concurrence.

3. That paragraph 537 (40) be amended by striking out the words "Northwest Texas Conference" in line fourteen and substituting "Central Texas Conference."

We recommend concurrence.

4. That paragraph 539 (42) be amended so as to read as follows:.

"West Texas Conference shall include all that part of the state of Texas lying west and south of the Texas, Central Texas, and Northwest Texas Conferences, except the area west of the Pecos River."

We recommend concurrence.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

Miscall of calendar.

James Cannon called attention to the fact that the Rules of Order called for reports of standing committees to precede the call of the calendar.

Reports were called for from the standing committees.

Report No. 1 on Revisals, on calendar.

Report No. 1 of the Committee on Revisals was read and placed on the calendar.

Report No. 2 on Revisals, on calendar.

Report No. 2 of the Committee on Revisals was read and placed on the calendar.

Report No. 1 on Temperance, etc., on calendar.

Report No. 1 of the Committee on Temperance and Other Moral and Social Questions was read and placed on the calendar.

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Report No. 1 on Epworth Leagues, on calendar.

Report No. 2 on Epworth Leagues, on calendar.

Committee on Rules of Order organized.

Report No. 1 on Rules of Order, adopted.

Report No. 2 on Rules of Order, adopted.

Report No. 1 of the Committee on Epworth Leagues was read and placed on the calendar.

Report No. 2 of the Committee on Epworth Leagues was read and placed on the calendar.

The special Committee on Rules of Order reported its organization as follows:

The Committee on Rules of Order organized by electing Collins Denny Chairman, and J. E. Harrison Secretary.

Respectfully submitted.

(Signed.) COLLINS DENNY, *Chairman.*
J. E. HARRISON, *Secretary.*

The special Committee on Rules of Order presented Report No. 1, which was adopted, as follows:

COMMITTEE ON RULES OF ORDER, REPORT NO. 1.

Your Committee on Rules of Order has considered the resolution signed by Paul H. Linn and W. T. McClure, and recommends concurrence. To carry out most efficiently the purpose of this resolution, your committee recommends that Rule 14 be amended by adding after the word "granted," in the second paragraph of Rule 14, the following sentence: "A motion to suspend these Rules of Order must specify the number of the Rule to be suspended."

Respectfully submitted.

(Signed.) COLLINS DENNY, *Chairman.*
J. E. HARRISON, *Secretary.*

The special Committee on Rules of Order presented Report No. 2, which was adopted, as follows:

COMMITTEE ON RULES OF ORDER, REPORT NO. 2.

Your Committee on Rules of Order has considered a resolution signed by A. M. Williams and W. N. Ainsworth to strike out subheads 3 and 4 of Rule 2, and to provide for a receptacle for the papers called for in such subheads.

Your committee recommends concurrence in the request to strike out subhead 4.

In lieu of striking out subhead 3, your committee recommends that subhead 3 be amended by inserting at the close of the subhead, as it now stands, the words taken from subhead 4, "resolutions proposing changes in the Discipline," so that subhead 3 shall read: "3. For the first ten days only, alphabetical call of Conferences for memorials, appeals, pe-

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titions, and resolutions proposing changes in the Discipline." Subheads 5, 6, 7 are then to become, respectively, 4, 5, 6.

Respectfully submitted.

(Signed.) COLLINS DENNY, *Chairman.*
J. E. HARRISON, *Secretary.*

Reports Nos. 1 and 2 on Fraternal Reception and Correspondence, adopted.

The special Committee on Fraternal Reception and Correspondence presented Reports Nos. 1 and 2, which, on motion of W. N. Ainsworth, of the South Georgia Conference, were adopted, as follows:

COMMITTEE ON FRATERNAL RECEPTION AND CORRESPONDENCE, REPORT NO. 1.

Time for receiving Fraternal Messenger from Canadian Church.

Be it Resolved, That Monday evening, May 9, be set apart as the time for receiving the Fraternal Messenger from the Canadian Methodist Church; and that when the Conference adjourns on that date, it adjourn to meet at 8 P.M.

(Signed.) W. N. AINSWORTH, *Chairman.*
H. A. BOAZ, *Secretary.*

COMMITTEE ON FRATERNAL RECEPTION AND CORRESPONDENCE, REPORT NO. 2.

Time for receiving Fraternal Messenger from British Wesleyan Church.

Be it resolved, That Wednesday, May 11, be set apart as the time for receiving the Fraternal Messenger from the British Wesleyan Church, and that when the Conference adjourns on that date, it adjourn to meet at 8 P.M.

(Signed.) W. N. AINSWORTH, *Chairman.*
H. A. BOAZ, *Secretary.*

The call of the calendar was resumed.

Report No. 1 on Sunday Schools, adopted.

Report No. 1 of the Committee on Sunday Schools was read and, on motion, adopted, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 1.

Your Committee on Sunday Schools has carefully considered the memorial presented by the Union City District Conference, Memphis Annual Conference, and we recommend that no action be taken on the questions proposed in the memorial.

Respectfully submitted.

(Signed.) F. B. CHAPPELL, *Chairman.*
JOHN H. HINEMON, *Secretary.*

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Report No. 1 of the Committee on Church Extension was read and, on motion, adopted, as follows:

Report No. 1 on Church Extension, adopted.

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 1.

Your committee has had before it a memorial from the Board of Church Extension on amendment of paragraph 395, Article IX., Discipline 1906, which reads as follows:

"7. All applications for aid, to both General and Conference Boards, must have the approval of the Quarterly Conference of the charge from which they come."

By this change No. 7, as it now stands in the Discipline, becomes No. 8.

We recommend concurrence.

(Signed.) **W. F. McMURRY, *Chairman.***
T. C. SCHULER, *Secretary.*

Report No. 2 on Church Extension, read.

Report No. 2 of the Committee on Church Extension was read.

C. W. White's amendment adopted.

C. W. White, of the Florida Conference moved to amend the report by striking out the words "consisting of one layman" and inserting the words "composed of one layman," in line 5, and to then transpose the words "composed of one layman from each district and an equal number of clerical members" from their present place after the word "Conference," in the fifth line, to the third line, after the words "Church Extension," so that the report shall read as follows:

Each Annual Conference shall organize a Conference Board of Church Extension, composed of one layman from each district and an equal number of clerical members, which shall be auxiliary to the parent Board and shall have charge of all interests and work of Church Extension within the Conference, who shall be elected quadrennially.

The amendment was adopted.

W. F. Dunkle's amendment adopted.

W. F. Dunkle, of the Oklahoma Conference, moved to amend by inserting the word "provided" instead of the words "with the exception," and the amendment was adopted.

R. W. Browder's amendment.

R. W. Browder, of the Louisville Conference, moved as an amendment the insertion of the words "subject to approval by the Annual Conference."

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Amended by Dunkle and adopted.

W. F. Dunkle, of the Oklahoma Conference, moved to amend the amendment by inserting in line six the words "the Annual Conference Board, with the consent of the Annual Conference." This proposed amendment to the amendment was accepted, and, on motion, the amendment was adopted.

J. W. Perry's substitute adopted.

J. W. Perry, of the Holston Conference, moved to substitute the word "General" for the word "Parent" wherever it occurs before the word "Board," and the motion prevailed.

E. G. B. Mann's amendment.

E. G. B. Mann, of the Kentucky Conference, moved that the requirement that pastors should take collection be stricken out.

W. P. Lovejoy's substitute accepted.

W. P. Lovejoy, of the North Georgia Conference, offered as a substitute for the amendment of E. G. B. Mann the words "the preachers shall see that a collection is taken in each church," which substitute was accepted.

O. T. Hotchkiss's amendment

O. T. Hotchkiss, of the Texas Conference, moved to amend by inserting the words "in every pastoral charge" instead of the word "church."

Point of order not sustained.

A. M. Williams, of the South Georgia Conference, arose to a point of order, which was not sustained.

Hotchkiss amendment withdrawn.

O. T. Hotchkiss withdrew his amendment, and the original amendment was adopted.

Report as a whole adopted.

The report was adopted as a whole.

Report No. 3 on Church Extension, adopted.

Report No. 3 of the Committee on Church Extension was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 3.

Your Committee on Church Extension has had before it a memorial from the Board of Church Extension, which reads as follows:

"The Board of Church Extension respectfully memorializes the General Conference to so change paragraph 470 as to strike out the clause, 'and the same shall be printed at the Publishing House of Nashville free of charge and handed to said Board,' and to insert the word 'free' before the last word of the paragraph, which is 'distribution,' so that the paragraph may close as follows:

"'And the Board of Church Extension shall have forms

of deeds suitable to each state or territory prepared for *free* distribution.'"

Your committee recommends concurrence.

(Signed.) W. F. McMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

Report No. 4 on Church Extension, adopted.

Report No. 4 of the Committee on Church Extension was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 4.

Your Committee on Church Extension has had before it a memorial from the Board of Church Extension, which reads as follows:

"The Board of Church Extension respectfully memorializes the General Conference to amend paragraph 390, Article IV., by substituting the words 'March 31st,' in place of 'December 31st,' in the last sentence of the paragraph."

Your committee recommends concurrence.

(Signed.) W. F. McMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

Report No. 5 on Church Extension, adopted.

Report No. 5 of the Committee on Church Extension was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 5.

The Board of Church Extension respectfully memorializes the General Conference to amend paragraph 387, Article I., by inserting the word "twenty" in place of the word "thirteen" in the fourth line of the paragraph.

Your committee recommends concurrence.

(Signed.) W. F. McMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

Report No. 1 on Revisals taken up, but not considered.

Report No. 1 of the Committee on Revisals was taken from the calendar.

W. N. Ainsworth, of the South Georgia Conference, raised the point of order that this report could not be considered at this time, as it had been introduced to the Conference to-day. The point of order was sustained.

Report on Unification of Woman's Societies, referred.

W. R. Lambuth, of the Tennessee Conference, read the report of the Commission on Unification of the Woman's Home and Foreign Missionary Societies, and the report was referred to the Committee on Missions.

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Directory of ministers to be published.

W. F. Tillett, of the Tennessee Conference, offered the following resolution concerning a directory of the ministers of the Methodist Episcopal Church, South, which was adopted, as follows:

Resolved, That the Book Editor be and is hereby instructed to prepare a complete directory of all the traveling ministers of the Methodist Episcopal Church, South, giving both names and post-office addresses, the same to be published annually in the General Minutes; and the Secretaries of the Annual Conferences are hereby instructed immediately after the adjournment of their Conferences to furnish the Book Editor with the names and addresses of all the clerical members of their respective Conferences.

(Signed.) W. F. TILLETT,
T. N. IVEY,
E. B. CHAPPELL.

Names of boy pages announced.

The Secretary announced to the Conference that the courteous and efficient pages that are serving them are Masters Jack Campbell, Jr., Charles Hackney, Hugh C. Hall, and Van Brown.

Adjournment.

Notices were given, announcements made, and the Conference adjourned, on motion of John O. Willson, of the South Carolina Conference, with the singing of the doxology, and the benediction by Dr. W. R. Young, of the Canadian Methodist Church.

MAY 9. FIFTH DAY.

FIFTH DAY, MONDAY, MAY 9, 1910.

Conference meets.

The Conference met pursuant to adjournment, with Bishop Candler in the chair.

Devotional services.

The devotional services were conducted by D. W. Carter, of the Mexican Border Mission Conference, who read the thirteenth chapter of Acts, announced Hymn No. 2,

Come, thou Almighty King,
Help us thy name to sing,

and led in prayer.

The Conference sang Hymn No. 222,

Jesus, the name high over all.

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FIFTH DAY.

The minutes of Saturday's session were read, corrected, and approved.

Minutes approved.

Bishop Morrison took the chair.

Bishop Morrison presides.

W. F. Feagin, a lay delegate from the Alabama Conference, in whose place John Massey, lay alternate, was seated on Saturday, was reported present and took his own place.

Delegates recognized, substituted etc.

A. P. Settle, a lay delegate from the Missouri Conference, was recognized and seated.

W. N. Ainsworth, of the South Georgia Conference, was granted leave of absence, and Ed F. Cook, alternate clerical delegate, was recognized and seated.

James Campbell, alternate clerical delegate from the Northwest Texas Conference, was recognized and seated in the place of Jerome Duncan for to-day.

G. C. Rankin, clerical delegate from the North Texas Conference, returned and took his place.

R. U. Waldraven, a clerical delegate from the Denver Conference, was recognized and seated; he was substituted for T. S. Wheeler on all committees.

Ed F. Cook, alternate clerical delegate from the South Georgia Conference, was substituted on the Committee on Episcopacy for W. N. Ainsworth, who had been granted leave of absence.

Andrés Osuna, lay delegate from the Mexican Border Mission Conference, was substituted for D. W. Carter on the Committee on Education.

D. W. Carter, of the Mexican Border Mission Conference, was substituted for Andrés Osuna on the Committee on Publishing Interests.

John R. Pepper, lay delegate from the Memphis Conference, was recognized and took his seat.

Action on Report No. 2 on Church Extension reconsidered, and report recommitted.

E. J. Garrison, of the North Carolina Conference, moved the reconsideration of the action of the Conference in adopting Report No. 2 of the Committee on Church Extension. The motion to reconsider prevailed, and, on motion of John O. Willson, of the South Carolina Conference, the report was recommitted.

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Telegram from Bishop Fitzgerald.

The following telegram was received from Bishop O. P. Fitzgerald:

NASHVILLE, May 6, 1910.

General Conference in session at Asheville, North Carolina.

Permit me to acknowledge with thankful heart your kindly greeting, with a prayer that the God of our fathers may bless every member of your body, and guide you in all that you say and do. Let me add, my sky is clear because grace abides and abounds.

Yours in sacred bonds, O. P. FITZGERALD.

Telegrams favoring rights of laity to women.

Telegrams were received urging the favorable action of the Conference on memorials asking that the rights of the laity be granted to women.

These and others to be referred without reading.

On motion of A. F. Watkins, of the Mississippi Conference, these telegrams, and any others of similar purport coming to this General Conference, were to be referred, without reading, to the Committee on Revisals.

Resolution fixing time for hearing Dr. T. H. Lewis, of Methodist Protestant Church, on question of Methodist Union, adopted.

H. M. Du Bose, of the Mississippi Conference, presented the following resolution on Fraternal Reception and Correspondence:

Whereas, the Committee on Fraternal Reception and Correspondence has been officially advised by Rev. T. H. Lewis, D.D., LL.D., President of the General Conference of the Methodist Protestant Church, that he has been authorized to visit this General Conference and present to it the matter of Methodist Union; and

Whereas, Dr. Lewis has signified to us that Tuesday, May 17, next, is the time most convenient to him for this visit; therefore,

Resolved, That the hour of 11 A.M. Tuesday, May 17, be set apart to hear Dr. Lewis.

(Signed.) H. M. DU BOSE,
T. T. FISHBURNE.

This resolution, being a privileged motion, was put upon its passage and adopted.

Memorials, petitions, and resolutions on changes in Discipline.

The roll of the Conferences was called for memorials, petitions, and resolutions proposing changes in the Discipline, and these were presented as follows:

ALABAMA CONFERENCE.—A memorial to amend Chapter II., Section II., paragraph 45, of the Discipline, referred to the Committee on Revisals; a memo-

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Memorials, petitions, resolutions.

rial to amend Chapter II., Section I., paragraph 32, referred to the Committee on Revisals.

DENVER CONFERENCE.—Memorials and petitions asking the rights of the laity for women from Rye, Trinidad, Durango, and two memorials from Denver, referred to the Committee on Revisals.

FLORIDA CONFERENCE.—A resolution from I. S. Patterson and others concerning the election of stewards by Church Conferences, referred to the Committee on Revisals.

LITTLE ROCK CONFERENCE.—A resolution asking the establishment of a chair of Pedagogy and Sunday Schools, referred to the Committee on Sunday Schools; a resolution asking for a change in the marriage ceremony, referred to the Committee on Revisals.

LOUISIANA CONFERENCE.—A memorial from the New Orleans District concerning the appointment of preachers and the removal of the time limit, referred to the Committee on Itinerancy.

MISSISSIPPI CONFERENCE.—A petition to change questions of the Quarterly Conference, referred to the Committee on Revisals; a petition to amend paragraph 59 of the Discipline referred to the Committee on Education.

NORTH ALABAMA CONFERENCE.—A resolution to amend Chapter II., paragraph 87, question 15, of the Discipline, referred to the Committee on Revisals; a resolution to amend Chapter II., Section IV., paragraph 87, question 19, of the Discipline, referred to the Committee on Revisals.

NORTH MISSISSIPPI CONFERENCE.—Petitions from the women of Coldwater, Rosedale, and Friar's Point churches asking that the women be granted the rights of the laity, referred to the Committee on Revisals.

NORTH TEXAS CONFERENCE.—A memorial from the Dallas District concerning Sunday-school superintendents, referred to the Committee on Sunday Schools; a memorial concerning the removal of the office of the

MAY 9. FIFTH DAY.

General Board of Church Extension, referred to the Committee on Church Extension.

Memorials, petitions, resolutions.

NORTHWEST TEXAS CONFERENCE.—A resolution concerning the method of raising money, referred to the Committee on Finance; a memorial for the amendment of paragraph 87, question 3, of the Discipline, referred to the Committee on Revisals.

OKLAHOMA CONFERENCE.—A memorial to amend paragraph 87 of the Discipline, referred to the Committee on Sunday Schools.

ST. LOUIS CONFERENCE.—A memorial in reference to appeals in behalf of labor, referred to the Committee on Temperance and Other Moral and Social Questions.

SOUTHWEST MISSOURI CONFERENCE.—A resolution from Kansas City District Conference concerning a flexible time limit, referred to the Committee on Itinerancy; a resolution from the Kansas City District Conference concerning Church union, referred to the Committee on Church Relations; a resolution from the Kansas City District Conference concerning a Bureau of Evangelism, referred to the Committee on Missions; a resolution from the Kansas City District Conference concerning Sunday-school literature, referred to the Committee on Sunday Schools; a petition concerning statistical forms, referred to the special Committee on Statistics.

WESTERN NORTH CAROLINA CONFERENCE.—A memorial from the Centenary Quarterly Conference asking a new question for Quarterly Conference, referred to the Committee on Revisals.

TENNESSEE CONFERENCE.—A memorial amending paragraph 87, question 7, item 5, of the Discipline, referred to the Committee on Missions.

Resolution on Rules, referred.

OKLAHOMA CONFERENCE.—A resolution on Rules, referred to the Committee on Rules of Order.

Memorial concerning Hymnal, referred.

LOUISVILLE CONFERENCE.—A memorial concerning the Hymnal, referred to the Committee on Publishing Interests.

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On motion of F. J. Prettyman, of the Baltimore Conference, the following resolution was adopted:

Resolution on printing calendar adopted.

Resolved, That the Publishing Agents be instructed to print the calendar of this Conference on the first page of the *Daily Advocate* each day.

(Signed.) F. J. PRETTYMAN, E. V. REGESTER, T. T. FISHBURNE, D. L. COON.

Resolution appointing doorkeepers adopted.

The following resolution, on motion of M. T. Haw, of the St. Louis Conference, was adopted:

Resolved, That doorkeepers be appointed for the Conference, and that they be instructed to close the doors during devotional services and allow no one to enter after the call to order until after the devotions are over.

(Signed.) M. T. HAW, C. L. WHITENER, D. G. SHACKELFORD, NELSON B. HENRY.

Resolution on distribution of Daily Advocate reconsidered.

T. C. Schuler, of the Holston Conference, moved the reconsideration of the resolution concerning the distribution of the *Daily Advocate*, and the motion prevailed.

Chairman of delegation to receive and distribute Advocates.

N. L. Linebaugh, of the Oklahoma Conference, moved that in the distribution of the *Daily Advocate* two copies for each delegate be placed in the hands of the chairman of each delegation for distribution, and the motion prevailed.

Report of American Federation of Labor, referred.

P. H. Linn, of the Southwest Missouri Conference, presented the report of the American Federation of Labor, which, on motion of T. B. King, of the Memphis Conference, was referred to the Committee on Temperance and Other Moral and Social Questions.

Memorial to change Discipline, referred.

A memorial was received from the West Texas Conference amending Chapter II., Section II., of the Discipline, which was referred to the Committee on Episcopacy.

Report of Board of Trustees, referred.

W. F. Tillett, of the Tennessee Conference, presented the quadrennial report of the Board of Trustees of the Methodist Episcopal Church, South, which was referred, without reading, to the Committee on Finance.

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Report of Woman's Home Mission Society, referred.

A report of the Woman's Home Mission Society was referred, without reading, to the Committee on Missions.

The roll was called for reports of commissions, etc. There were no reports.

The list was called for reports of standing committees.

Reports Nos. 1, 2, 3 on Publishing Interests, on calendar.

The Committee on Publishing Interests presented Reports Nos. 1, 2, and 3, which were placed on the calendar.

Bishop Honda, Rev. M. Hori, and Y. Tanaka, of Japan, introduced.

The following persons were introduced to the Conference: Bishop Y. Honda, of the Methodist Church in Japan; Rev. M. Hori, Fraternal Messenger from the Methodist Church in Japan; Rev. Y. Tanaka, a minister in the Methodist Church in Japan.

The call for reports from standing committees was resumed.

Reports Nos. 6, 7, 8, 9 on Church Extension, on calendar.

The Committee on Church Extension presented Reports Nos. 6, 7, 8, and 9, which were placed on the calendar.

Reports Nos. 2, 3, 4, 5 on Sunday Schools, on calendar.

The Committee on Sunday Schools presented Reports Nos. 2, 3, 4, and 5, which were placed on the calendar.

Report No. 1 on Appeals presented.

The Committee on Appeals presented Report No. 1, as follows:

COMMITTEE ON APPEALS, REPORT NO. 1.

Your committee have carefully considered the appeal of C. W. Gow, of the Missouri Conference, and the case is remanded for a new trial.

(Signed.) EUGENE R. HENDRIX, *Chairman.*
R. A. MEEK, *Secretary.*

Report No. 1 on Church Relations, on calendar.

The Committee on Church Relations presented Report No. 1, which was placed on the calendar.

The list was called for special committees. There were no reports.

Report of Board of Insurance, referred.

George Thornburgh, of the Little Rock Conference, presented a report of the Board of Insurance, which was referred, without reading, to the Committee on Church Extension.

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The calendar was taken up.

Report No. 1 on Revisals, adopted.

Report No. 1 of the Committee on Revisals was adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 1.

Item 1. Your Committee on Revisals has had under consideration a memorial from the Dalton District Conference, of the North Georgia Conference, asking that the Discipline be so changed as to provide that the Quarterly Conference of each charge shall elect two delegates to the District Conference, that the Church Conference of each society of a circuit shall elect one delegate, and that the Church Conference of each station shall elect two, three, four, or five delegates, according to the membership of the station.

Item 2. Your committee has also considered a resolution from E. G. B. Mann and others asking that paragraph 69 of the Discipline be so changed as to require the Church Conference to elect one delegate to the District Conference for every two hundred church members and fraction over one hundred.

We recommend nonconcurrence.

Respectfully submitted.

(Signed.) E. W. ALDERSON, *Chairman.*
W. ASBURY CHRISTIAN, *Secretary.*

Report No. 2 on Revisals. read.

Report No. 2 of the Committee on Revisals was read.

F. Richardson's motion to adopt substitute.

F. Richardson, of the Holston Conference, moved the adoption of a substitute.

Motions to defer action and to recommit, lost.

John O. Willson, of the South Carolina Conference, moved to defer action until 12 o'clock to-morrow.

A. F. Watkins, of the Mississippi Conference, moved that the report be recommitted.

The motion to recommit did not prevail.

The motion to defer the report was lost.

I. S. Patterson's amendment to substitute, failed on point of order.

I. S. Patterson, of the Florida Conference, offered an amendment to the substitute. C. H. Briggs made the point of order that this motion was not an amendment, but a substitute for the substitute, and the point of order was sustained.

Previous question ordered.

J. M. Barcus, of the Northwest Texas Conference, moved the previous question, and the motion prevailed.

MAY 9. FIFTH DAY.

Time extended to finish vote.

John O. Willson, of the South Carolina Conference, moved to extend the time until the vote could be finished, and the motion prevailed.

E. W. Alderson for committee.

E. W. Alderson, of the North Texas Conference, represented the Committee on Revisals.

Richardson substitute lost.

The substitute of F. Richardson was lost by a vote of 108 to 162.

Report adopted.

The report of the committee was then adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 2.

Your Committee on Revisals has had under consideration memorials from the Los Angeles Conference, the Louisiana Conference, the Missouri Conference, and a petition from John C. Orr and others, of the Holston Conference, and from George Thornburgh and J. M. Williams, asking that the Discipline be so changed as to require the Church Conference to elect the stewards.

We recommend nonconcurrence.

Respectfully submitted.

(Signed.) E. W. ALDERSON, *Chairman.*
W. ASBURY CHRISTIAN, *Secretary.*

Adjournment.

The Conference adjourned to meet at 8 P.M., the benediction being pronounced by Dr. J. S. Simon, of the British Wesleyan Church.

EVENING SESSION.

Conference meets.

The Conference met pursuant to adjournment, Bishop Wilson presiding.

Bishop Candler conducts service.

Bishop Candler announced Hymn No. 506,

Blest be the tie that binds
Our hearts in Christian love,

which was sung by the Conference, and the Bishop led the Conference in prayer.

Hymn No. 208,

I love thy kingdom, Lord,
The house of thine abode,

was announced and sung.

MAY 9. FIFTH DAY.

Credentials of Rev. Wm. R. Young, Fraternal Messenger from the Methodist Church of Canada, read.

The Secretary read the letter of the Conference of the Methodist Church of Canada to this General Conference and the credentials of Rev. William R. Young, D.D., Fraternal Representative of that Church, as follows:

To the Reverend the Bishops, and the General Conference, of the Methodist Episcopal Church, South, in General Conference assembled.

Beloved Fathers and Brethren: These letters certify and attest that at the session of the General Conference of the Methodist Church, Canada, held in the city of Montreal, in the month of September, in the year of our Lord 1906, the bearer, the Reverend William R. Young, Doctor of Divinity, was elected the Fraternal Representative of said Methodist Church, Canada, to said Methodist Episcopal Church, South.

Dr. Young, faithful and beloved, will bear to you our heartiest Christian greetings, and the pledges of our sincerest affection and good will. He will also inform you of the work of our Church, of the good hand of our God upon us for good, and of our efforts to meet our ever-increasing responsibilities in this opening land and in foreign parts.

Rejoicing in our blessed communion with you through the Eternal Spirit, and in our opportunities of happy coöperation with you in the cause and kingdom of Jesus Christ, you will please accept our assurance that we pray earnestly that the blessing of God the Father Almighty, the Son, and the Holy Spirit rest upon your General Conference, and enrich its every member, and all thereto pertaining, with the unutterable peace, the wisdom that cometh from above, and the strength that through Christ doeth all things.

A. CARMAN, *General Superintendent.*

T. ALBERT MOORE, *Secretary of General Conference.*

Bishop Wilson introduces Dr. Young, who makes eloquent address.

Bishop Wilson, in appropriate words, spoke of the cordial relations that had always existed between the Methodist Church of Canada and the Methodist Episcopal Church, South; referred to some of the honored Fraternal Messengers from that Church whose presence among us was held in precious memory; and introduced the distinguished speaker of the evening, who impressively and eloquently addressed the Conference.

MAY 9.
FIFTH DAY.
Fitting response by Bishop Wilson and benediction by Bishop Hendrix.

Bishop Wilson made brief and fitting response to the forceful and most happy address of Dr. Young, and the Conference adjourned with the doxology, Bishop Hendrix pronouncing the favorite benediction of John Wesley: "Grace be with all them that love the Lord Jesus Christ in sincerity."

MAY 10.
SIXTH DAY.

SIXTH DAY, TUESDAY, MAY 10, 1910.

Conference meets, Bishop Morrison in chair.

The Conference convened pursuant to adjournment at 9 A.M., Bishop Morrison in the chair.

Religious services.

Religious services were conducted by J. W. Tarboux, of the Brazil Mission Conference, who announced Hymn No. 309,

Amazing grace, how sweet the sound!
That saved a wretch like me,

read a selection of Scripture from Ephesians, first chapter, and led in prayer.

Minutes of two sessions approved.

The minutes of yesterday's morning session were read, corrected, and approved.

The minutes of yesterday's evening session were read and approved.

Delegates recognized and seated.

C. C. Featherstone, a lay delegate of the South Carolina Conference, was recognized and took his seat.

Leave of absence was granted W. R. Lambuth, of the Tennessee Conference, and W. T. Haggard, a clerical alternate, was recognized and took the seat vacated.

G. W. Gruber, a lay delegate of the South Carolina Conference, was granted leave of absence for the day, and W. R. Osborne, a lay alternate of the South Carolina Conference, was recognized and seated in his place.

Leave of absence was granted to W. K. McAdory, a lay delegate of the North Alabama Conference. E. M. Glenn, a clerical delegate of the North Alabama Conference, was substituted for W. K. McAdory on all committees.

J. A. McLeod, lay alternate from the Mississippi Conference, was recognized and seated in place of W. W. Ellis, principal, and substituted on all committees in place of W. W. Ellis.

MAY 10. SIXTH DAY.

W. H. Vincent, lay delegate from the Virginia Conference, resumed his seat.

Bishop Hoss in chair.

Bishop Hoss took the chair.

T. L. Jefferson introduced.

Thomas L. Jefferson, President of the General Board of Church Extension, was introduced to the Conference.

Appeals, memorials, petitions, resolutions

The roll of the Conferences was called for appeals, memorials, petitions, and resolutions, which were introduced as follows:

BALTIMORE CONFERENCE.—A resolution concerning the duties of preachers in charge, referred to the Committee on Itinerancy.

LOS ANGELES CONFERENCE.—A memorial from Arizona District, referred to the Committee on Revisals.

A resolution concerning leaders of the Laymen's Missionary Movement was referred to the special Committee on the Laymen's Missionary Movement.

A memorial concerning hospitals was referred to the Committee on Missions.

GERMAN MISSION CONFERENCE.—A petition for a new edition of the Discipline in German, referred to the Committee on Publishing Interests.

HOLSTON CONFERENCE.—A memorial for the establishment of a Board of Evangelism, referred to the Committee on Missions.

MISSOURI CONFERENCE.—A memorial from the Mexico District concerning programme of the Conference work, referred to the Committee on Revisals; a memorial concerning the duties of preachers in charge, referred to the Committee on Itinerancy.

NORTH ALABAMA CONFERENCE.—A memorial on the publishing of pamphlet, referred to the Committee on Publishing Interests.

NORTH GEORGIA CONFERENCE.—A petition concerning the value of Publishing House assets, referred to the Committee on Publishing Interests.

NORTH MISSISSIPPI CONFERENCE.—A memorial concerning hospitals, referred to the Committee on Missions; a petition from Greenville concerning the grant-

MAY 10. SIXTH DAY.

ing of the rights of the laity to women, referred to the Committee on Revisals.

Appeals, memorials, petitions, resolutions.

NORTH TEXAS CONFERENCE.—A resolution concerning the General Minutes to be sent to the Secretaries of all Annual Conferences, referred to the Committee on Publishing Interests; a memorial concerning lay representation, referred to the Committee on Layman's Missionary Movement.

NORTHWEST TEXAS CONFERENCE.—A memorial from Corsicana District, referred to the Committee on Revisals; a memorial from Corsicana District, referred to the Committee on Boundaries; a memorial from Corsicana District concerning membership in the Boards of Missions, referred to the Committee on Missions.

OKLAHOMA CONFERENCE.—A resolution concerning episcopal residence, referred to the Committee on Episcopacy; a memorial concerning boundaries, referred to the Committee on Boundaries; a resolution providing for written reports of Sunday-school superintendents, referred to the Committee on Sunday Schools; a resolution concerning statistical blanks, referred to the Committee on Statistical Blanks.

PACIFIC CONFERENCE.—A memorial concerning the publication of the *Pacific Methodist Advocate,* referred to the Committee on Publishing Interests; a resolution relative to Bishop residing on the Pacific Coast, referred to the Committee on Episcopacy; a resolution from the San Francisco District concerning the publication of the *Pacific Methodist Advocate,* referred to the Committee on Publishing Interests.

SOUTH GEORGIA CONFERENCE.—A resolution concerning delegates to the District Conference, referred to the Committee on Revisals.

VIRGINIA CONFERENCE.—A resolution concerning lay epresentation in the District Conference, referred to the Committee on Revisals.

No reports from commissions.

Reports were called for from commissions and connectional officers, and there were no reports.

MAY 10. SIXTH DAY.

Reports were called for from standing committees, and were presented as follows:

Report No. 10 on Church Extension, read.

Report No. 10 of the Committee on Church Extension was presented and read, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 10.

Your committee has had before it a resolution, signed by T. S. Garrison and W. W. Watts, relating to a representative church in Washington City; also a memorial from the Board of Church Extension to the same effect. Acting only upon the one signed by Garrison and Watts, which is as follows, your committee recommends concurrence:

"RESOLUTION CONCERNING A REPRESENTATIVE CHURCH, WASHINGTON, D. C.

"Whereas, the General Conference in session at Birmingham in 1906 indorsed the plan to erect a representative church building in Washington City; and

"Whereas, considerable success has been had during the past quadrennium in raising funds and in educating our people concerning the importance of this enterprise; and

"Whereas, the Bishops in their Address to this General Conference have recommended that such action be taken as will insure the speedy success of this enterprise; therefore be it

"*Resolved*, That the General Board of Church Extension add to its regular assessment a sum equal to two and one-half cents a member per annum for the ensuing quadrennium, the funds resulting therefrom to be used in the erection of said representative church building.

(Signed.) T. S. GARRISON,
W. W. WATTS."

Respectfully submitted.

(Signed.) W. F. MCMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

Rules suspended and report put on passage.

W. F. McMurry, of the St. Louis Conference, moved that the rules be suspended and that the report be put upon its passage; and the motion prevailed, by a vote of 141 for and 101 against.

Point of order not sustained.

A. M. Williams, of the South Georgia Conference, questioned the passage of the motion on the point of order that a two-thirds vote was required.

The Chair declared the point of order not sustained.

Reading called for.

B. F. Lipscomb, of the Virginia Conference, called for the reading of the report.

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James Cannon offers substitute.

James Cannon, of the Virginia Conference, offered the following substitute for the resolution:

***Resolved*, That we hereby record our great interest in the building of a representative church in Washington City, and we instruct the Church Extension Board to raise the money to build this church in connection with the local church, either by an increased general assessment or by special agencies, or by both, as the Board may deem best.**

(Signed.) **JAMES CANNON,**
L. F. BEATY,
GEORGE S. SEXTON.

Previous question called.

John O. Willson, of the South Carolina Conference, moved the previous question, and the motion prevailed.

W. F. McMurry for committee.

W. F. McMurry, of the St. Louis Conference, chairman of the committee, represented the committee.

Cannon substitute adopted.

The vote was taken on the substitute, which was declared adopted by a vote of 151 to 105.

Night session in interest of the Washington Church.

George S. Sexton, of the Texas Conference, moved that when the Conference adjourns, it adjourn to meet at 8 o'clock to-night to hear representatives concerning the representative church in Washington City; and the motion prevailed.

Collection for Palos mine sufferers.

John O. Willson, of the South Carolina Conference, moved that a collection be now taken for the mine sufferers at Palos. The motion prevailed, and a collection amounting to $167.45 was taken and directed to be sent to the sufferers through Smith & Lamar. Agents of the Publishing House.

T. H. Yun introduced.

Mr. T. H. Yun, of Korea, was introduced to the Conference.

J. H. McCoy's report as Fraternal Messenger to Canadian Church.

J. H. McCoy, of the North Alabama Conference, presented his report as Fraternal Messenger to the Methodist Church in Canada, as follows:

To the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: **Following the General Conference held at Birmingham, in May, 1906, I was honored by the appointment of the College of Bishops as the bearer of fraternal greetings from the Methodist Episcopal Church, South, to the General Conference of the Methodist Church in**

MAY 10.
SIXTH DAY.

Canada, held in the city of Montreal in the month of September of the same year. I was received by that great body of our Methodist brethren with every mark of cordiality, and was shown the utmost courtesy throughout my entire stay in their midst. Assurance was given in warm and hearty terms, both by public utterance and in social intercourse, of the affectionate regard in which we are held by our Canadian brethren. I was asked to bring back to you renewed assurance of their abiding interest in all the problems that confront us, and of their unceasing prayers to the great Head of the Church for the prosperity of the work of our hands.

The formal message, delivered in your name, met a most brotherly response. It was heard by a great gathering of the membership of the Conference and of the Methodist people of Montreal. In addition to this formal reception, your messenger was honored by appointment to preach in the two leading churches at Montreal on the Sabbath of his sojourn at the seat of the General Conference.

I came away profoundly grateful to Almighty God for the evidences which I had seen of the vital unity of the people called Methodists, and with a distinct sense of renewed strength in the fellowship of the universal Methodist brotherhood.

Your servant in the Lord Jesus Christ,

J. H. McCOY.

Reports were called for from standing committees.

Reports Nos. 2, 3, 4, 5, 6, 7, 8, 9, and 10 of the Committee on Boundaries were read and placed on the calendar.

Reports 2, 3, 4, 5, 6, 7, 8 9, 10 on Boundaries, on calendar.

Report No. 1 of the Committee on Temperance and Other Moral and Social Questions was read and placed on the calendar.

Report No. 1 on Temperance, and minority report, on calendar.

A minority report of the Committee on Temperance and Other Moral and Social Questions was read and placed on the calendar.

Reports Nos. 1, 2, 3, and 4 of the Committee on Finance were read and placed on the calendar.

Reports Nos. 1, 2, 3, 4 on Finance, on calendar.

The report of the Commission on the Federation of German Work was read and referred to the Committee on Missions.

Report on German Work, referred.

MAY 10.
SIXTH DAY.

Resolutions as to statistics in General Minutes, referred.

E. O. Watson, of the South Carolina Conference, offered resolutions concerning statistics to be reported in the General Minutes each year, and the resolutions were referred to the special Committee on Statistics.

Resolution fixing time of electing bishops and others, tabled.

Thomas A. Embrey, of the Tennessee Conference, offered a resolution fixing Friday, May 13, as the time for the election of bishops and connectional officers.

C. M. Bishop, of the Missouri Conference, moved to lay the resolution on the table, and the motion prevailed by a vote of 142 for and 87 against.

Paper from Louisville Publicity League, referred.

W. F. McMurry, of the St. Louis Conference, presented a communication from the Louisville Publicity League, which was referred to the Committee on General Conference Entertainment.

Resolutions on expenses of Ecumenical Conference.

H. M. Du Bose, of the Mississippi Conference, presented resolutions concerning the expenses of the Ecumenical Conference to be held in Toronto in 1911.

Motion to refer.

F. P. Culver, of the North Alabama Conference, moved the reference of the paper to the Committee on Church Relations.

Substitute motion prevails, and resolutions adopted.

H. M. Du Bose, of the Mississippi Conference, moved as a substitute that the rules be suspended and the resolutions be put immediately upon their passage. The motion prevailed, and the resolutions were adopted, as follows:

RESOLUTIONS CONCERNING ECUMENICAL CONFERENCE, 1911.

Whereas, the Western Section of the Commission of the Ecumenical Conference to be held in Toronto, Canada, in October, 1911, has apportioned to our Church $3,500 of the estimated expenses of the Commission and the Conference; therefore,

Resolved, by this General Conference, That the Book Committee be directed to lay an assessment upon each of the Annual Conferences to cover this sum.

Resolved, further, That this assessment be published at the earliest possible moment, and that the presiding elders in the several Conferences be directed to apportion this assessment to the charges of their districts, so that collections may be made with the least possible delay. When these collections shall have been taken, remittance shall be

made to the Publishing Agents at Nashville, who shall disburse the same, taking in receipt the proper official vouchers.

(Signed.) H. M. DU BOSE, B. F. LIPSCOMB, T. T. FISHBURNE, THOMAS N. IVEY. J. R. PEPPER.

Paper calling for Commission on Constitution, referred.

F. M. Thomas, of the Louisville Conference, offered a resolution calling for a Commission on the Constitution, which was referred to the Committee on Episcopacy.

Resolution to amend Discipline, referred.

T. W. Lewis, of the North Mississippi Conference, by permission, presented a resolution asking an amendment of Section VI. of the Discipline, which was referred to the Committee on Epworth Leagues.

Request for night meeting of Committee on Episcopacy, granted.

Collins Denny, of the Baltimore Conference, asked permission of the General Conference to have a meeting of the Committee on Episcopacy out of its regular order at 8 o'clock to-night, and the request was granted.

Calendar up.

The calendar was taken up.

Report No.1 on Epworth Leagues, adopted.

Report No. 1 of the Committee on Epworth Leagues was taken from the calendar and adopted, as follows:

COMMITTEE ON EPWORTH LEAGUES, REPORT NO. 1.

Your committee has had under consideration a resolution from the Memphis District Conference, signed by L. H. Estes, Secretary, asking for a merging of Epworth League work into that of the Sunday school, and for the discontinuance of the League and the *Epworth Era*.

We recommend nonconcurrence.

(Signed.) T. W. LEWIS, *Chairman.*
E. CHASE BARE, *Secretary.*

Report No. 2 on Epworth Leagues, adopted.

Report No. 2 of the Committee on Epworth Leagues was taken from the calendar and adopted, as follows:

COMMITTEE ON EPWORTH LEAGUES, REPORT NO. 2.

Your committee has had under consideration a resolution, signed by I. W. Cooper and H. W. Featherstun, asking that the Epworth League Board be instructed to provide for Boys' Leagues after the style of the Knights, etc.

We recommend nonconcurrence.

(Signed.) T. W. LEWIS, *Chairman.*
E. CHASE BARE, *Secretary.*

MAY 10. SIXTH DAY.

Report No. 1 on Publishing Interests, adopted.

Report No. 1 of the Committee on Publishing Interests was taken from the calendar and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 1.

The Committee on Publishing Interests has had under consideration the following resolution, to wit: "A resolution directing the publication of a directory of the ministers of the Methodist Episcopal Church, South." The committee recommends concurrence.

Respectfully submitted.

(Signed.) **N. E. HARRIS, *Chairman.***
E. M. GLENN, *Secretary.*

Report No. 2 on Publishing Interests, not adopted.

Report No. 2 of the Committee on Publishing Interests, recommending a fuller edition of the Psalms in the Hymnal, was taken from the calendar.

The report was not adopted.

Report No. 4 on Publishing Interests, adopted.

Report No. 4 of the Committee on Publishing Interests, recommending nonconcurrence in the publication of an abridged edition of the Hymn Book, was taken from the calendar and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 4.

The Committee on Publishing Interests has had under consideration a memorial from the Louisville Conference asking that the Book Committee be authorized to issue an abridged edition of our Methodist Hymn Book. The committee recommend nonconcurrence.

Respectfully submitted.

(Signed.) **N. E. HARRIS, *Chairman.***
E. M. GLENN, *Secretary.*

Report No. 6 on Church Extension, read.

Report No. 6 of the Committee on Church Extension was taken from the calendar and read, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 6.

Your committee has had before it a memorial from the Board of Church Extension to change paragraph 474 of the Discipline, so as to make it read as follows:

"The Board of Church Extension respectfully memorializes the General Conference of the Methodist Episcopal

MAY 10. SIXTH DAY.

Church, South, to insert in paragraph 474, at the close of the second line, the following: 'Or other property held for the benefit of the Church'; and to insert in the same paragraph, at the close of the ninth line, these words: 'Or any person or corporation'; so that the paragraph when amended shall read as follows:

"'Provided, further, that the trustees of any house of worship or parsonage, or other property held for the benefit of the Church, a majority of them uniting therein, by the consent and authority of the Quarterly Conference, or of the District Conference, or two-thirds of the District Stewards, if it be a district parsonage, may borrow money from the Board of Church Extension, or any person or corporation, and secure the repayment thereon by mortgage upon any property held in trust by said trustees, upon such terms and conditions as may be agreed upon between the contracting parties.'"

Your committee, after very careful consideration, recommends concurrence.

(Signed.) W. F. McMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

Substitute fails and report adopted.

A substitute offered by J. P. Hilburn and I. S. Patterson, of the Florida Conference, did not prevail.

The report as presented was adopted.

Report No. 7 on Church Extension, adopted.

Report No. 7 of the Committee on Church Extension was taken from the calendar and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 7.

Your committee has had before it a resolution, signed by T. A. Embrey and C. M. Patillo, with reference to the Board of Church Extension guaranteeing certain loan funds, which is as follows:

"*Resolved*, That the Board of Church Extension of the Methodist Episcopal Church, South, be authorized to make some arrangement with loan companies whereby churches needing loans and able to amply secure the same, may be enabled to secure such loans at a reasonable rate of interest from such companies."

Owing to the impracticable nature of this resolution, your committee recommends nonconcurrence.

(Signed.) W. F. McMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

MAY 10. SIXTH DAY.

Conference to meet at 8 P.M.

George S. Sexton, of the Texas Conference, moved that the Conference adjourn to meet at 8 P.M. to hear the representatives of the proposed Church in Washington City. A motion was made to lay this motion on the table, and the motion was lost.

Adjournment.

Announcements were made and the Conference adjourned with the doxology, Bishop Hoss pronouncing the benediction.

EVENING SESSION.

Conference meets, Bishop Hoss presiding.

The Conference met pursuant to adjournment, with Bishop Hoss in the chair.

Opening exercises.

Hymn No. 1,

O for a thousand tongues to sing
My great Redeemer's praise,

was announced, and sung by the Conference.

J. C. Reid, of the Virginia Conference, led the Conference in prayer.

Hymn No. 463,

Jesus, Lover of my soul,

was sung by the Conference.

Object stated by the Bishop.

Bishop Hoss stated that the purpose of this special session of the Conference was the hearing of some representatives concerning the building of a representative Southern Methodist Church in the national capital, and introduced the Rev. George S. Sexton, the Assistant Secretary of Church Extension with special reference to the building of this church, who addressed the Conference in the interest of this great enterprise.

Address by Rev. Geo. S. Sexton.

Address by Hon. T. J. Jarvis.

The Bishop introduced the Hon. T. J. Jarvis, ex-Governor of the State of North Carolina, ex-United States Senator, and sometime Minister Plenipotentiary to the Empire of Brazil, who delivered a strong and earnest plea for the building of a great church edifice in our national capital.

Bishop Candler makes closing address.

Bishop Candler was introduced and made the closing address of the evening.

Adjournment.

On motion, the Conference adjourned, with the benediction by J. M. Barcus, of the Northwest Texas Conference.

SEVENTH DAY, WEDNESDAY, MAY 11, 1910.

MAY 11. SEVENTH DAY.

Conference meets.

The Conference met at 9 A.M., with Bishop E. E. Hoss in the chair.

Devotional service.

T. C. Schuler, of the Holston Conference, conducted the devotional service, announcing Hymn No. 2,

Come, thou Almighty King,

which was sung by the Conference.

T. C. Schuler led in prayer.

The Conference sang Hymn No. 388,

A charge to keep I have.

T. C. Schuler read the third chapter of First Corinthians.

Minutes of day and night sessions approved.

The minutes of yesterday's session were read and approved.

The minutes of last night's session were read and approved.

Bishop At-kins in chair.

Bishop James Atkins took the chair.

Delegates returned, substituted, etc.

W. N. Ainsworth, of the South Georgia Conference, resumed his place on the committees.

G. W. Gruber, of the South Carolina Conference, resumed his seat.

H. A. Hayes, alternate lay delegate from the Western North Carolina Conference, was substituted for J. L. Nelson, who was granted leave of absence yesterday.

M. Bradshaw, alternate clerical delegate from the North Carolina Conference, was substituted for T. N. Ivey, who was granted leave of absence.

Report No. 2 on Publishing Interests reconsidered and recommitted.

N. E. Harris, of the South Georgia Conference, moved to reconsider Report No. 2 of the Committee on Publishing Interests. The motion prevailed.

N. E. Harris moved to recommit the report to the Committee on Publishing Interests, which motion prevailed.

Bishop Key's request for retirement.

The following communication from Bishop Joseph S. Key was presented to the Conference, and referred to the Committee on Episcopacy:

MAY 11. SEVENTH DAY.

BISHOP KEY'S REQUEST FOR RETIREMENT.

To the Bishops and Delegates constituting the General Conference of the Methodist Episcopal Church, South, assembled in Asheville, N. C.

Dear Fathers and Brethren: Twenty-four years ago at Richmond, Virginia, the General Conference laid on me the responsibility and work of one of its Bishops. In all fidelity of purpose and singleness of eye I have sought to serve the Church and meet my obligations.

My busy life has passed so swiftly and silently that, without realizing it, I find myself to-day nearing eighty-one years of age. My health is perfect, thank God. My head is clear. My heart is warm, and my love and interest for our beloved Church grow with the years.

But I realize that a Methodist Bishop at eighty years is an unreliable asset. The calendar is inexorable.

The son of a traveling preacher and born in a parsonage, the grandson of a preacher, and the father of two preacher-sons, and educated in a Church college, with a record of sixty-two years of unbroken service,—I ask, in the fear of God and with perfect respect and love to all, that you grant me relief from the official and routine duties of the Episcopacy and pass my commission to a younger and stronger man. Sincerely yours,

JOSEPH S. KEY.

Appeals, memorials, petitions, and resolutions on changes in Discipline.

The roll of the Conferences was called for appeals, memorials, petitions, and resolutions proposing changes in the Discipline.

BRAZIL MISSION CONFERENCE.—A memorial on episcopal residence, referred to the Committee on Episcopacy.

HOLSTON CONFERENCE.—A resolution proposing an amendment of Section XVII., Chapter III., of the Discipline, referred to the Committee on Finance; a resolution proposing an amendment to paragraph 425, Article II., of the Discipline, referred to the Committee on Education.

MEXICAN BORDER MISSION CONFERENCE.—A resolution concerning a Spanish edition of the Discipline, referred to the Committee on Publishing Interests.

MISSOURI CONFERENCE.—A resolution proposing an amendment to Chapter VIII. concerning a Court of Appeals, referred to the Committee on Itinerancy; a

resolution proposing the repeal of paragraph 283 of the Discipline, referred to the Committee on Itinerancy.

NORTH ALABAMA CONFERENCE.—A resolution proposing the equalization of presiding elders' salaries, referred to the Committee on Finance.

NORTHWEST TEXAS CONFERENCE.—A petition from the Mullen Circuit in the West Texas Conference on boundaries, referred to the Committee on Boundaries; a petition from Brownwood on boundaries, referred to the Committee on Boundaries; a petition from Goldthwaite on boundaries, referred to the Committee on Boundaries; a resolution from Center City Circuit on boundaries, referred to the Committee on Boundaries; a resolution on evangelism, referred to the Committee on Revisals; a resolution proposing to amend paragraph 449, Section VI., page 201 of the Discipline, referred to the Committee on Publishing Interests.

OKLAHOMA CONFERENCE.—A resolution to appoint a commission to meet other commissions of Methodism on Conference jurisdiction, referred to the Committee on Church Relations.

ST. LOUIS CONFERENCE.—A resolution concerning a Board of Evangelism, referred to the Committee on Itinerancy.

SOUTH GEORGIA CONFERENCE.—A resolution on episcopal administration, referred to the Committee on Episcopacy; a petition from the Woman's Christian Temperance Union of Georgia, referred to the Committee on Temperance and Other Moral and Social Questions.

TEXAS CONFERENCE.—A resolution concerning the payment of a preacher's moving expenses, referred to the Committee on Itinerancy; a resolution concerning the publication of certain information by Annual Conference Secretaries, referred to the Committee on Itinerancy.

VIRGINIA CONFERENCE.—A memorial from Clay Street Church, Richmond, concerning the appointing

MAY 21. SEVENTH DAY.

power of the bishops, referred to the Committee on Itinerancy.

The list was called for reports of standing committees.

Report No. 2 on Itinerancy and minority report, on calendar.

The Committee on Itinerancy presented Report No. 2, which was read and placed on the calendar.

A minority report was read and placed on the calendar.

Report Nos. 3, 4, 5, 6, 7 on Itinerancy, on calendar.

Reports Nos. 3, 4, 5, 6, and 7 of the same committee were read and placed on the calendar.

Report No. 8 on Itinerancy, read.

Report No. 8 was read.

Motion to recommit laid on table.

W. N. Ainsworth, of the South Georgia Conference, moved to recommit all of these reports for one digested report.

H. C. Howard, of the North Alabama Conference, moved to lay the motion to recommit on the table, and the motion prevailed.

Reports Nos. 9, 10, 11, 12, 13, 14, 15, 16 on Itinerancy, on calendar.

The Committee on Itinerancy presented Reports Nos. 9, 10, 11, 12, 13, 14, 15, and 16, which were read and placed on the calendar.

Report No. 3 on Revisals and minority reports Nos. 1 and 2, on calendar.

The Committee on Revisals presented Report No. 3, which was read and placed on the calendar.

Minority Reports Nos. 1 and 2 were read and placed on the calendar.

Report No. 4 on Revisals, on calendar.

The Committee on Revisals presented Report No. 4, which was placed on the calendar.

Reports Nos. 5, 6, 7 on Publishing Interests, on calendar.

The Committee on Publishing Interests presented Reports Nos. 5, 6, and 7, which were read and placed on the calendar.

Report No. 10 on Church Extension, on calendar.

The Committee on Church Extension presented Report No. 10, which was read and placed on the calendar.

Reports Nos. 11, 12, 13, 14, 15 on Boundaries, on calendar.

The Committee on Boundaries presented Reports Nos. 11, 12, 13, 14, and 15, which were read and placed on the calendar.

Reports Nos. 6 and 7 on Sunday Schools on calendar.

The Committee on Sunday Schools presented Reports Nos. 6 and 7, which were read and placed on the calendar.

Report No. 8 on Sunday Schools, referred.

Report No. 8 of the Committee on Sunday Schools was referred to the Committee on Publishing Interests.

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Report No. 9 on Sunday Schools. on calendar.

Report No. 9 of the Committee on Sunday Schools was placed on the calendar.

The Committee on Appeals presented Report No. 2, which was received, as follows:

Report No. 2 on Appeals, presented.

COMMITTEE ON APPEALS, REPORT NO. 2.

Your Committee on Appeals has had before it the appeal of C. W. Creighton, of the South Carolina Conference, and the appeal was disallowed.

(Signed.) EUGENE R. HENDRIX, *Chairman.*
R. A. MEEK, *Secretary.*

Report No. 2 on Church Relations, on calendar.

The Committee on Church Relations presented Report No. 2, which was read and placed on the calendar.

Dr. A. P. Parker introduced.

Dr. A. P. Parker, of the China Mission Conference, was introduced to the Conference.

Dr. W. R. Young speaks farewell.

Dr. W. R. Young, Fraternal Delegate from the Methodist Church in Canada, spoke farewell words to the Conference, to which Bishop Atkins responded.

Historic manuscript presented to Dr. Young.

H. M. Du Bose, of the Mississippi Conference, on behalf of the family of Bishop Holland N. McTyeire, presented to Dr. Young, the Canadian delegate, the original of an address from the Wesleyan Church of Canada in 1842 to Bishop Soule, who was that year Fraternal Delegate to the Wesleyan Conference in England, imploring him to negotiate for a composing of the differences between the Wesleyan Conference in Canada and the Wesleyan Conference in England.

A basket of roses from a "shut-in."

Bishop Atkins presented to the Conference a basket of roses, accompanied by the following note:

These roses come from a home where a "shut-in" prays daily for the peace and prosperity of Zion as represented by the great Conference now in session. Among her treasured memories is that of association with many of your bishops. The red roses in the center were always the favorite roses of our beloved Bishop Wightman, and whatever the name may have once been, it is now known to all his true lovers as the Bishop's Rose.

(Signed.) A METHODIST.

Secretary to respond.

The Secretary was directed to make suitable response to the note.

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Leave of absence.

J. C. Kilgo, of the North Carolina Conference, asked leave of absence for T. N. Ivey, and the request was granted.

Memorial on city evangelization, referred.

A memorial from the Board of Missions on city evangelization was referred to the Committee on Missions.

The list was called for reports of special committees.

Report No. 2 on Laymen's Movement, on calendar.

The Committee on the Laymen's Missionary Movement presented Report No. 2, which was read and placed on the calendar.

Resolution on liquor shipments, referred.

James Cannon, of the Virginia Conference, offered a resolution concerning interstate liquor shipments, which was read and referred to the Committee on Temperance and Other Moral and Social Questions.

Resolution on change of name, referred.

D. B. Price, of the Montana Conference, offered a resolution from the Pacific Conference concerning the change of name, which was read and referred to the Committee on Revisals.

Resolution on appointment of preachers, referred.

R. H. Peoples, of the Tennessee Conference, offered a resolution concerning the appointments of preachers, which was read and referred to the Committee on Itinerancy.

Invitation to hold next Conference in Tampa, Fla., referred.

I. S. Patterson, of the Florida Conference, offered an invitation from the Board of Trade of Tampa, Fla., to hold the next General Conference in Tampa, which was referred, without reading, to the Committee on General Conference Entertainment.

Report of special committee on Western Virginia, adopted.

U. V. W. Darlington, of the Western Virginia Conference, presented the report of the special committee on Western Virginia and moved that it be put upon its passage, which motion prevailed, and the report was adopted, as follows:

REPORT OF THE WESTERN VIRGINIA COMMITTEE.

Your committee on the Western Virginia Conference matter has carefully considered conditions in that territory, and fully realizes that with the vast material development there is a great opportunity for the enlargement of our work. The committee realizes, too, that unless immediate advantage be taken of this opportunity, the line of Southern Methodism will be pressed far back from the border as now constituted.

As an immediate arrangement, the committee recommends that the Bishop in charge proceed to raise $2,500.

The committee further recommends that the Board of Missions, Board of Education, and the Church Extension Board study the territory and make provision for its development.

The committee further recommends that the bishop in charge, to gain full information, shall spend as much time as possible in the field, acquainting himself with conditions; and also, that he shall do his best to meet the needs within the Western Virginia Conference.

E. E. HOSS, *President.* ED. C. O'REAR,
COLLINS DENNY, U. V. W. DARLINGTON,
J. M. SKINNER, R. G. WATERHOUSE,
E. G. B. MANN, SELDEN LONGLEY.

Resolution on church in Washington City, referred.

R. W. Hood, of the Memphis Conference, offered a resolution on a representative Church in Washington City, which was read and referred to the Committee on Church Extension.

Calendar.

The calendar was taken up.

Report No. 8 on Church Extension, amended and adopted.

Rport No. 8 of the Committee on Church Extension was read. An amendment was agreed to by W. F. McMurry, and the report was adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 8.

Your committee has had before it a memorial from the Board of Church Extension requesting the making of a new Article in the book of Discipline, which is as follows:

"The Board of Church Extension respectfully memorializes the General Conference to make a new Article which shall follow immediately after paragraph 397, Article XII., to read as follows:

"'Any Annual Conference Board, City Board of Church Extension, or District Board of Church Extension, may, with the consent of the Annual Conference and the Bishop in charge, employ a secretary to give his time, all or in part, to the interests of the Board in the territory represented by it.

"'These auxiliary organizations shall, wherever practicable, establish Loan Funds, which shall be administered through the office of the General Board in the interest of church-building within the Annual Conference, city, or presiding elder's district represented. The interest earned by such Loan Fund may be used as donations to assist needy

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congregations in building houses of worship if so desired, and the principal loaned within the territory represented, if there is demand for it and the security is such as the General Board can approve.'"

After due consideration, your committee recommends concurrence.

(Signed.) W. F. McMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

Report No. 9 on Church Extension, read.

Report No. 9 of the Committee on Church Extension was read.

Substitute offered.

M. T. Haw, of the St. Louis Conference, offered a substitute providing for the organization of County Church Extension Auxiliaries.

Motion to table fails.

T. C. Schuler, of the Holston Conference, moved to lay the substitute on the table, and the motion did not prevail.

Substitute lost.

The substitute did not prevail.

Report adopted.

The report was adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 9.

Your committee has had before it a memorial from the Charleston District Conference, of the St. Louis Conference, memorializing this body to form District Church Extension Societies for the presiding elders' districts for cities and for counties, which is as follows:

"The Charleston District of the St. Louis Conference petitions your honorable body to change paragraph 398, Chapter XI., Section IV., in the Discipline, so that it shall read:

"'A District Church Extension Society may be organized in any presiding elder's district for the purpose set forth in the "Constitution for District Church Extension Societies," found in the Appendix, page 175. Where it is feasible, let County Auxiliaries be formed according to the constitution there set forth.'"

After careful consideration, owing to the fact that the matter contained herein is sufficiently covered by other memorials, already passed upon by this committee, we recommend nonconcurrence.

(Signed.) W. F. McMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

The following resolution of privilege was adopted:

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Whereas, the Southern Baptist Convention is now in session in the city of Baltimore, Maryland:

Greetings to Baptist Convention in Baltimore.

Resolved, That the greetings of this Conference be telegraphed to them in these words: "To the Southern Baptist Convention now in session in the city of Baltimore, Maryland. The General Conference of the Methodist Episcopal Church, South, now in session at Asheville, N. C., sends greetings and prays Divine guidance in all your deliberations. Read Ephesians vi. 23, 24."

(Signed.) R. W. BROWDER, A. F. FRAZER,
A. P. LYON, A. C. TAYLOR,
J. R. PEPPER, R. HOLBERT,
JAMES W. CLAY, FRANK M. THOMAS.

Report No. 2 on Sunday Schools, adopted.

Report No. 2 of the Committee on Sunday Schools was adopted, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 2.

Your committee, after organizing, with E. B. Chappell as Chairman, and John H. Hinemon as Secretary, has received and considered the quadrennial report of the Sunday School Board and the Editor of our Sunday School Literature, and such portions of the Episcopal Address as related to Sunday schools, together with various memorials and communications, upon which a later report of this committee will be rendered.

At this time your committee begs to call the attention of the General Conference to the progress of the Sunday School Department of the Church as gratifyingly exhibited in the various matters submitted from the department, and to commend its salient features to your notice.

Besides the new Graded Lesson Literature, issued for the first time within the past year, the department has published and circulated among our schools *eleven* periodicals for the assistance of teachers and pupils in Bible study and religious culture. *Three* of these—*The Adult Student*, *The Primary Teacher*, and *Boys and Girls*, an illustrated paper for small children—have been projected during the quadrennium, with already a combined circulation of nearly *one hundred thousand* copies. Every one of the *eleven* periodicals, except one, has gained rapidly in favor and circulation, the *Intermediate Quarterly* showing a slight percentage of loss, for reasons not yet fully apparent. The striking gains in the four years past will be best shown by a single comparison: In 1906 the grand total of circulation of the Sunday-school periodical literature was 1,371,208. In 1910,

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date of April 1, the grand total was 1,720,177, or a gain of 348,969. Since then, the rate of increase has been *thirty thousand* per month.

The committee unanimously commends the body of Sunday-school literature as now issued by the department, and the good judgment and ability manifest in its preparation and adaptation to the needs of our Church. We express our sincere conviction that this literature is unsurpassed by that of any other of our American Churches.

During the quadrennium the Training Work, under the direction of Dr. H. M. Hamill, assisted by Mrs. Hamill as a primary specialist, has grown to more than *twelve hundred* Bible Teachers' Study Circles and *twenty thousand* Teacher-training Students, and the work now demands, imperatively, additional help in that department. In all our great Church fields, home and foreign, these two workers—one an unpaid helper—constitute the entire field staff under the General Sunday School Board. In a later report your committee will ask relief from the present embarrassing conditions in our Sunday-school field work by adding help to the training department. For nearly a year, since the last General Conference, these two workers were sent, under the joint action of the Sunday School Board and the Board of Missions, to assist in the organization of Sunday-school work in Japan and Korea, on behalf of our own Church missions. The work done, while primarily for our own Church, extended into all Churches there engaged, and, in the judgment of missionaries and native leaders, was most timely and helpful.

For more than two years of the quadrennium, upon request of the Sunday School Department, the Publishing Agents have maintained a Department of Sunday School Supplies under the supervision of Mr. E. E. French, a capable business man and trained Sunday-school worker, and it is gratifying to be able to assure the General Conference of the entire success of this venture. There is now in this department every proper and worthy modern Sunday-school help, and all books necessary for Sunday-school workers, and the sales of the department are rapidly increasing.

Under the approval of the College of Bishops, the Sunday School Board unanimously recommended that for the present year Children's Day observance, as far as practicable in the judgment of Annual Conference Sunday School Boards and pastors, should be postponed until after the session of this General Conference, in order that the Board might have time and opportunity for an appeal to our more than *fifteen thousand* Sunday schools to make an

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extraordinary effort to complete the $50,000 endowment fund ordered by the last General Conference to establish a chair of Religious Pedagogy and Sunday Schools in Vanderbilt University. Your Committee on Sunday Schools heartily approves this appeal of the Sunday School Board for the completion, by specially liberal Children's Day collections this year, of this endowment so much needed for the training of our preachers, and, through their training, of the great host of our teachers and pupils. We ask the General Conference to give its hearty indorsement to the urgent appeal and plan of the Sunday School Board to this end. The net amount raised for the three years, since 1906, is $16,838.34, leaving $33,161.66 to complete the endowment. It is, in our judgment, most necessary and practicable that a hearty and united effort be made through the present year's Children's Day to secure the needed balance.

The matter assigned to this committee from the Episcopal Address calls our timely attention, in words of strong admonition, to the disparity in numbers of the total roll of our Sunday-school membership as compared with the total membership of our Church. The fact of this disparity should be both warning and stimulus to enter vigorously, during the coming quadrennium, upon an earnest and systematic coöperation to repair this one conspicuous defect in the status of our Sunday-school progress. Let every member of this body pledge himself to aid, by all possible means, in making the Sunday-school membership of our Church, at the next General Conference, equal to, if not greater than, the membership of the Church. In concluding this paragraph, we are glad, however, to call your attention to several gratifying evidences of the progress of our Sunday schools, and to note that it has kept pace with all other agencies of the Church.

During the quadrennium we have gained in Sunday-school membership as follows:

Number of Sunday schools	839
Number of teachers	13,255
Total membership	243,500

Our present enrollment gives the total of 15,737 schools, 122,908 teachers, 1,393,903 attendants. The gain for the quadrennium has, in fact, exceeded the gain in Church membership by 35,748.

The sales department of Sunday-school literature shows that in 1906 the total of sales was $193,719.84, as against $258,757.03 in 1909; the total for four years was $913,994,-71, and the gain for four years was $180,033.46.

Recalling the facts that the first American Sunday

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Report No. 2 on Sunday Schools.

school was organized by Asbury in Virginia; that the first enactment in history in favor of Sunday schools, by a body of ministers, was made by a Methodist Conference, in Charleston, South Carolina; that the only Church in Christendom that makes its entire Quarterly Conference a board of management of the Sunday school, is our own Church; that it also stands alone, with the best modern secular educational usage, in clothing the Sunday-school superintendent with plenary power in appointing his teachers; that our Church was first in the world to equip and maintain a teacher-training department; that it was first to institute a complete department of Sunday-school supplies, under expert direction; that our own Church has been first to dispatch to the Orient its Sunday-school specialist for the purpose of laying a broad foundation of better missionary work among the Sunday schools of heathen lands; and last, though by no means least, that our Church is the first in history to organize a specific chair of Religious Pedagogy and Sunday Schools, to be maintained by an endowment from the Church at large, and operated for the benefit of all candidates for the ministry of our Church—we thank God and take courage as we begin another quadrennium.

(Signed.) E. B. CHAPPELL, *Chairman.*
JOHN H. HINEMON, *Secretary.*

Report No. 3 on Sunday Schools, read.

Report No. 3 of the Committee on Sunday Schools was read.

Considered by items.

E. B. Chappell, of the Tennessee Conference, moved that the report be taken up item by item.

Items 1, 2, 3 adopted.

Items 1, 2, and 3 were adopted.

Item 4 read.

Item 4 was read.

W. C. Lovett's motion to amend accepted.

W. C. Lovett, of the South Georgia Conference, moved to amend by striking out the word "offering," which was accepted.

W. T. McClure moves to amend.

W. T. McClure, of the Southwest Missouri Conference, moved to amend by striking out the last sentence of the item.

Motion to recommit.

W. P. Lovejoy, of the North Georgia Conference, moved to recommit the item.

Motion to postpone tabled.

H. C. Howard, of the North Alabama Conference, moved to postpone action, which motion was laid on the table.

Motion to recommit lost.

The motion to recommit was lost.

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The amendment of W. T. McClure was laid on the table.

McClure's amendment and others tabled.

M. J. Cofer, of the North Georgia Conference, offered an amendment, which, on motion of J. M. Peterson, of the North Texas Conference, was laid on the table.

N. B. Henry, of the St. Louis Conference, offered an amendment, which was laid on the table.

Pending question ordered.

A. M. Williams, of the South Georgia Conference, moved the pending question, which motion prevailed.

Item 4 adopted.

Item 4 was adopted.

Item 5 read.

Item 5 was read.

Change of word accepted.

E. B. Chappell, of the Tennessee Conference, for the committee, accepted the change of a word.

Perry's amendment adopted.

J. W. Perry, of the Holston Conference, moved to amend by striking out the word "effort."

B. F. Lipscomb, of the Virginia Conference, moved the pending question, and the motion prevailed.

The amendment was then adopted.

P. H. Linn offers amendment.

P. H. Linn, of the Southwest Missouri Conference, moved an amendment to strike out certain words, pending which the time for adjournment arrived.

The following was read:

Secretary's note in response to donor of flowers.

GENERAL CONFERENCE METHODIST EPISCOPAL CHURCH, SOUTH,
ASHEVILLE, N. C., May 11, 1910.

MRS. MARY E. RAY, Asheville, North Carolina.

Dear Sister: Through Bishop James Atkins, the presiding officer of the day, a beautiful bouquet of roses was presented to the General Conference this morning, accompanied by a note signed "A Methodist," giving assurance of her daily prayers for the peace and prosperity of Zion as represented by the Conference now in session. Bishop Atkins presented the gift with graceful and appropriate words, and the Conference, by vote, has directed me to thank you, and to assure you of our prayers that grace and peace from God our Father may abound toward you in the trial of your physical affliction.

(Signed.) A. F. WATKINS, *Secretary.*

Adjournment.

The Conference adjourned to meet at 8 o'clock this evening to hear the Fraternal Delegate from the British Wesleyan Church.

The benediction was pronounced by Bishop Wilson.

MAY 11. SEVENTH DAY.

EVENING SESSION.

Conference meets.

The Conference met pursuant to adjournment, Bishop Wilson in the chair.

Religious exercises.

W. N. Ainsworth, of the South Georgia Conference, conducted the opening religious exercises, announcing Hymn No. 210,

Glorious things of thee are spoken,
Zion, city of our God,

which was sung by the Conference. He then offered prayer.

A Scripture lesson was read from the Epistle to the Colossians, chapter i., after which the Conference joined in the singing of Hymn No. 222,

Jesus, the name high over all
In hell, or earth, or sky!

Official letter of British Wesleyan Conference and credentials of Dr. J. S. Simon, Fraternal Messenger, read.

The Secretary read the letter of the British Wesleyan Conference of 1909 to the General Conference of the Methodist Episcopal Church, South, and the credentials of the Rev. John S. Simon, D.D., the Fraternal Messenger from that body, as follows:

The Official Letter of the British Conference of 1909 to the General Conference of the Methodist Episcopal Church, South, in 1910.

DEAR AND HONORED BRETHREN: The return of your General Conference is gladly welcomed by your spiritual kinsmen in this country as affording an opportunity of sending you warm and affectionate greetings. As Engilshmen we do not forget that English blood is the dominant strain in your race; as Methodists we are rejoicingly conscious that you and we are sharers of the same great inheritance of doctrine and experience. We rejoice with you in the vigor with which you have set yourselves to face the difficulties incident to your national life. We admire the never-failing courage and resource through which each new movement of population and civilization is always energized and blessed by the presence of your preachers. We wonder from afar, as your territory develops its industrial resources, at the magnitude of the figures which represent your membership and your wealth. We rejoice that you show yourselves true to the spirit of Wesley, and that both in America and beyond the seas you go to the spiritually destitute with the gospel of Christ.

MAY 11. SEVENTH DAY.

We in England are in the midst of great changes of spiritual atmosphere, and we are conscious of the need of new adjustments of attitude and arrangement. Our rate of material progress does not lessen; we continue, as for a number of years past, to put up great numbers of new buildings as the gift of the self-denial and faith of our people. For this and other signs of health we are profoundly thankful, and we are awaiting the spiritual increase which assuredly will follow.

The enthusiasm of recent years for the great Foreign Missionary work of the Church is well maintained among us, and we are determined by God's grace to listen to no plans of retreat, but only to those of advance.

We intrust the expression of our greetings and good wishes to one of our most honored and trusted ministers, the Reverend John S. Simon. He has been President of this Conference, and is steeped in the lore of the whole Wesley movement. We are sure that your affection for and interest in your own religious past will lead you to appreciate and profit by the utterances of this master of the spiritual origins of Methodism.

Signed on behalf and by order of the Conference.

WILLIAM PERKINS, *President.*
JOHN HORNABROOK, *Secretary.*

LINCOLN, July 29, 1909.

Dr. Simon delivers address.

Bishop Wilson in brief and appropriate words introduced Dr. Simon, who delivered a fraternal address replete with brotherly interest, and full of the inspiration of a great love for the cause of God throughout the world.

Bishop Candler responds.

Bishop Candler made an appreciative response to the noble utterance of our distinguished visitor.

Adjournment.

The doxology was sung by the Conference, and the benediction was pronounced by Bishop Wilson.

EIGHTH DAY, THURSDAY, MAY 12, 1910.

MAY 12. EIGHTH DAY.

Conference meets.

The Conference met at 9 A.M., Bishop James Atkins in the chair.

Devotional exercises.

John R. Pepper, of the Memphis Conference, conducted the devotional exercises, announcing the last stanza of Hymn No. 19,

O to grace how great a debtor,

which was sung by the Conference.

MAY 12. EIGHTH DAY.

J. R. Pepper read the third chapter of Lamentations, and led in prayer.

The Conference sang

Nearer, my God, to thee.

Minutes approved.

The minutes of yesterady's sessions were read and approved.

Bishop Wilson presides.

Bishop A. W. Wilson took the chair.

Appeals, memorials, and resolutions for changes in Discipline.

The roll of the Conferences was called for appeals, memorials, and resolutions calling for changes in the Discipline.

NORTH ALABAMA CONFERENCE.—A resolution amending Chapter II., Section II., paragraph 52, referred to the Committee on Revisals.

LOUISIANA CONFERENCE.—A resolution on prize fighting, referred to the Committee on Temperance and Other Moral and Social Questions.

NORTH GEORGIA CONFERENCE.—A resolution concerning certain school property in Georgia, referred to the Committee on Education.

SOUTH CAROLINA CONFERENCE.—A resolution adding a paragraph to the Discipline concerning Mother's Day, referred to the Committee on Revisals.

SOUTH GEORGIA CONFERENCE.—A resolution concerning statistics for Foreign Missions, referred to the special Committee on Statistics.

SOUTHWEST MISSOURI CONFERENCE.—A resolution concerning the business of a Quarterly Conference, referred to the Committee on Revisals; a resolution proposing that paragraphs 362 and 363 be stricken out of the Discipline, referred to the Committee on Itinerancy.

WEST TEXAS CONFERENCE.—A memorial from the Llano District Conference on boundaries, referred to the Committee on Boundaries.

WESTERN NORTH CAROLINA CONFERENCE.—A resolution concerning church membership, referred to the Committee on Revisals; a petition from Epworth Church on boundaries, referred to the Committee on Boundaries.

MAY 12. EIGHTH DAY.

NORTH ALABAMA CONFERENCE.—A resolution amending Chapter II., Section IV., paragraph 87, referred to the Committee on Revisals.

Commissions and officers, no reports.

The list of commissions and connectional officers was called for reports. There were no reports.

Call of standing committees.

The list of standing committees was called for reports.

Reports Nos. 5, 6, 7 on Revisals, on calendar.

The Committee on Revisals presented Reports Nos. 5, 6, and 7, which were read and placed on the calendar.

Reports Nos. 3, 4, 5 on Epworth Leagues, on calendar.

The Committee on Epworth Leagues presented Reports Nos. 3, 4, and 5, which were read and placed on the calendar.

Reports Nos. 5, 6, 7 on Finance, on calendar.

The Committee on Finance presented Reports Nos. 5, 6, and 7, which were read and placed on the calendar.

Call of special committees.

The list of special committees was called for reports.

The Committee on Fraternal Reception and Correspondence presented Reports Nos. 3, 4, and 5.

Reports Nos. 3, 4, 5 on Fraternal Reception, adopted.

W. N. Ainsworth, of the South Georgia Conference, moved that these reports be put upon their passage, which motion prevailed.

The reports were then adopted, as follows:

Time fixed for hearing Fraternal Messengers of Japan Methodist Church, African M. E. Zion Church, and M. E. Church.

REPORT No. 3.—*Resolved*, That Friday 11 A.M. be set apart as the time to hear from the Fraternal Messengers of the Japan Methodist Church.

REPORT No. 4.—*Resolved*, That Thursday immediately after the reports of standing committees be set apart as the time to hear from the Fraternal Messenger of the African Methodist Episcopal Zion Church.

REPORT No. 5.—*Resolved*, That Friday evening, the 20th instant, be set apart for the reception of the Fraternal Messengers of the Methodist Episcopal Church, and that we adjourn that morning to meet at 8 P.M.

(Signed.) W. N. AINSWORTH, *Chairman.*
H. A. BOAZ, *Secretary.*

Report of Vanderbilt Biblical Department, referred.

W. F. Tillett, of the Tennessee Conference, was granted the privliege of referring a report of the Biblical Department of Vanderbilt University to the Committee on Education.

The order of the day having arrived, the Secretary read the following credentials:

MAY 12.
EIGHTH DAY.

PHILADELPHIA, PA., February 10, 1910

Credentials of Rev. G. C. Clement, Fraternal Delegate of African M. E. Zion Church, read.

To Whom It May Concern, Greeting:

Grace, mercy, and peace from God the Father and our Lord Jesus Christ. This is to certify that Rev. G. C. Clement, D.D., has been appointed by the Board of Bishops of the African Methodist Episcopal Zion Church a delegate to represent the said Church to the General Conference of the Methodist Episcopal Church, South, to be held at Asheville, N. C.

(Signed.) M. D. LEE, *General Secretary.*

Dr. Clement's address.

Dr. G. C. Clement made a stirring address to the Conference, to which Bishop E. R. Hendrix responded.

Report of W. R. Lambuth Fraternal Messenger to the Colored M. E. Church, presented.

W. R. Lambuth, of the Tennessee Conference, presented his report as Fraternal Messenger to the Colored Methodist Episcopal Church, as follows:

To the General Conference of the Methodist Episcopal Church, South, assembled in Asheville, North Carolina.

Dear Fathers and Brethren: Having been appointed a Fraternal Messenger from this body to the General Conference of the Colored Methodist Episcopal Church in America, convened in Augusta, Georgia, and having performed the mission intrusted to me, I beg leave to report as follows.

Upon arrival in the city of Augusta on the morning of the 10th inst., your Messenger was met by the Committee on Fraternal Relations, escorted to the church where the Conference was in session, introduced by Bishop L. H. Holsey, presiding, and was given an opportunity, as the special order of the day, to express in fuller terms the interest and good will outlined in the credentials handed me by Bishop W. A. Candler, Secretary of the College of Bishops.

In the address which followed emphasis was laid upon the cordial relations which have existed between the two Churches during the forty years of separate organization, upon the substantial growth of the Colored Methodist Episcopal Church during these years, in numbers, in educational effort and equipment, in the loyalty of her membership, and in the development and growth of an evangelistic spirit which makes this Church stand for sound doctrine, a personal experience, and the preaching of Christ and him crucified to the unsaved in our cities and in the waste places of the country.

A few suggestions were made in a brotherly spirit and so well received that your Messenger returns with substantial assurance that some of them, if not all, will be carried

out, and that it will not be the fault of our colored brethren if effort is not put forth during the quadrennium upon which we are about to enter looking to the carrying out of these plans or policies, which are as follows:

1. The wider circulation of a wholesome and evangelical literature, especially in the line of the biography of Christian men and women who have intrenched Christianity in the home, contributed a strong, helpful citizenship to the state, and given their lives to the extension of the kingdom of God.

2. The holding of at least two Bible institutes annually for laymen and preachers, to be conducted by a few leaders selected by the Boards of Missions and of Education of our own Church, one institute to be held east of the Mississippi River and the other west.

3. The organization of Bible and Mission Study Classes for the young people of the Colored Methodist Episcopal Church under the direction and coöperation of the Missionary Educational Department of our Board of Missions.

4. The coöperation of the Colored Methodist Episcopal Church through a committee of five, to be appointed by the College of Bishops of that Church. in the enlistment of its membership in behalf of a mission to be opened in Africa by our Board of Missions.

At the close of the address, resolutions were adopted requesting the College of Bishops to appoint such a committee with full power to act. This action was taken with great enthusiasm, without a dissenting voice, and in such unmistakable terms as to commit this great body of negro Methodists to the policy of coöperating with us by furnishing both men and money for the evangelization of the Dark Continent. The presence of Professor J. W. Gilbert, of Paine College, who had already, under remarkable and providential circumstances, offered himself as a missionary, and that of two Zulus who graduate this year and who offer themselves, the one as a teacher and the other a preacher, immensely strengthens the appeal to both our Churches in behalf of an advance into the regions beyond, which we should have made thirty years ago.

The General Conference makes a request of us in regard to proof sheets of Sunday-school literature which I trust it may be possible through our Book Committee and Publishing Agents to grant them.

God is leading us to larger missionary enterprises and greater conquests. "The Son of God goes forth to war. Who follows in his train?"

Praying that we may be counted faithful in measuring up

MAY 12. EIGHTH DAY.

to the supreme obligation of the hour, I respectfully subscribe myself,

Your servant for Christ's sake,

W. R. LAMBUTH.

Resolution on union of Colored Methodist Churches, referred.

C. H. Briggs, of the Southwest Missouri Conference, presented a resolution on the union of the colored Methodist Churches, which was referred to the Committee on Church Relations.

Part of W. R. Lambuth's report, referred.

It was moved that the part of W. R. Lambuth's fraternal report concerning proof sheets be referred to the Committee on Publishing Interests, and the motion prevailed.

Reports Nos. 8, 9, 10, 11 on Revisals, on calendar.

The Committee on Revisals was given permission to present Reports Nos. 8, 9, 10, and 11, which were read and placed on the calendar.

Reports Nos. 2, 3 on Temperance, on calendar.

The Committee on Temperance and Other Moral and Social Questions was given permission to present Reports Nos. 2 and 3, which were read and placed on the calendar.

Report No. 4 on Temperance, adopted.

Report No. 4 was read, and, on motion of George R. Stuart, of the Holston Conference, was put upon its passage. The report was adopted, as follows:

COMMITTEE ON TEMPERANCE AND OTHER MORAL AND SOCIAL QUESTIONS, REPORT NO. 4.

Your Committee on Temperance and Other Moral and Social Questions has given careful consideration to the paper from the General Manager of the Sunday League of America, referred to us, and beg leave to recommend the adoption of the following resolutions:

First. That never before has humanity so much needed to devote one day in seven to rest and communion with God as in these days of absorption in material affairs, preoccupation with the multiplied sources of worldly enjoyment and social unrest; and at the same time, never has the temptation to obliterate the Lord's day been so great.

Second. That we, therefore, appreciate and commend the faithful effort of the Sunday League of America to secure, in sentiment, in law, and in cutsoms, the proper observance of this day throughout our great nation.

Third. That we give our indorsement to the League, and commend its purpose, plan, and representatives to the cordial coöperation of all our people.

Fourth. That we note the proposition to erect an administration building in the city of Fort Worth, Texas, in memory of the lamented Bishop Duncan's service in behalf of the Sabbath, and the request that our Church raise the sum of five thousand dollars for the same; and we respectfully ask all our pastors and people to give it such support as their liberal consideration may suggest.

Respectfully submitted.

(Signed.) GEORGE R. STUART, *Chairman.*
L. P. BROWN, *Secretary.*

Report No. 5 on Temperance, adopted.

The Committee on Temperance and Other Moral and Social Questions presented Report No. 5. It was, on motion of George R. Stuart, put upon its passage, and was adopted by a standing vote, as follows:

COMMITTEE ON TEMPERANCE AND OTHER MORAL AND SOCIAL QUESTIONS, REPORT NO. 5.

Your Committee on Temperance and Other Moral and Social Questions has carefully considered the resolution signed by James Cannon, G. C. Rankin, E. G. B. Mann, and M. J. Cofer, referred to it, pertaining to the evil effects of interstate shipments of intoxicating liquors under the present construction of interstate commerce laws, and respectfully report as follows:

Whereas, the Methodist Episcopal Church, South, has ever gone before the world as the unalterable foe of the liquor traffic, and is a prohibition Church that will never consider a compromise with this heinous sin; and

Whereas, greater strides have been made in temperance in the home of Southern Methodism—in the South—than in any other part of our Union in recent years, to the furtherance of which our Church has been one of the principal factors; and

Whereas, a number of our states have passed prohibition laws and are opposed to the sale of liquor within their boundaries; and

Whereas, under the existing laws regulating interstate commerce, liquors may be shipped into prohibition territory from another state, thereby rendering less effective our glorious prohibition statutes; and

Whereas, there is now pending in the Congress of the United States a bill, known as the Miller-Curtiss bill, to correct this great evil and make unlawful the shipment of liquors into prohibition territory; and

Whereas, this is greatly needed legislation, for the en-

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actment and enforcement of which our Church has ever stood; therefore, be it

Resolved, 1. That we, the delegated representatives of the Methodism of the South, look with anxiety upon the present conditions and status of our national laws, and are exceedingly desirous of the passage of the Miller-Curtiss bill.

2. That we hereby appeal to the President and Congress of the United States to take immediate action and pass this bill for the protection of the people from this great curse.

3. That the Secretary of the General Conference is hereby instructed to send a copy of these resolutions to the President of the United States, to the President of the Senate, to the Speaker of the House of Representatives, to Senator Curtiss, and to Representative Miller, at Washington, D. C.

(Signed.) GEORGE R. STUART, *Chairman.*
L. P. BROWN, *Secretary.*

Report No. 17 on Itinerancy, on calendar.

The Committee on Itinerancy was permitted to present Report No. 17, which was placed on the calendar.

Reports Nos. 3, 4, on Laymen's Movement, on calendar.

The special Committee on the Laymen's Missionary Movement was permitted to present Reports Nos. 3 and 4, which were placed on the calendar.

Resolution on index to Hymnal, referred.

R. E. Stackhouse, of the South Carolina Conference, was permitted to present a resolution concerning an index to our Hymnal, which was referred to the Committee on Publishing Interests.

Proposed amendment of Discipline, referred.

C. M. Bishop, of the Missouri Conference, was given permission to offer a resolution suggesting an amendment of paragraph 138, Section IV., Answer 19, of the Discipline, which was referred to the Committee on Itinerancy.

Resolution on colporters, referred.

R. G. Waterhouse, of the Holston Conference, was given permission to offer a resolution on colporters, which was referred to the Committee on Publishing Interests.

Report of Commission on Unification of Methodism in Japan, referred.

W. R. Lambuth, of the Tennessee Conference, was given permission to read a report of the Commission on the Unification of Methodisms in Japan, which was referred to the Committee on Missions.

The following resolution was adopted:

Resolved, That the Chair appoint a committee of five to nominate the Committee of Entertainment of the next General Conference.

(Signed.) J. N. COLE,
J. F. BRUTON.

MAY 12. EIGHTH DAY. Resolution for nomination of Entertainment Committee, adopted.

A resolution concerning the election of bishops and connectional officers was presented.

Resolution on time and order of election of bishops and connectional officers, after various motions and counter motions, adopted.

S. E. Leigh, of the North Georgia Conference, moved that the resolution be adopted.

I. S. Patterson, of the Florida Conference, moved as a substitute that the resolution be referred to the Committee on Episcopacy.

A. J. Lamar, of the Alabama Conference, called attention to the fact that the title should be Publishing Agents, not "Book Agents."

Bascom Anthony, of the South Georgia Conference, moved to lay the resolution on the table, which motion did not prevail.

R. W. Browder, of the Louisville Conference, moved to amend by substituting Wednesday, the 18th, for Monday, the 16th, which motion did not prevail.

I. S. Patterson, of the Florida Conference, moved to substitute Tuesday, the 17th, for Monday, the 16th, which motion did not prevail.

The motion to refer to the Committee on Episcopacy did not prevail.

The resolution was then adopted by a vote of 147 to 101, as follows:

Resolved, That Monday, May 16, 10 A.M., be set as the time for the election of bishops and connectional officers, in the following order: Bishops, Book Editor and Editor of the *Review*, Editor of the *Christian Advocate*, Editor of Sunday School Literature, Secretary of the Board of Missions, Corresponding Secretary of the Board of Church Extension, General Secretary of the Epworth League, Corresponding Secretary of the Board of Education, and the Publishing Agents; and the election shall continue until these officers are elected.

(Signed.) D. H. ASTON,
C. M. HARLESS,
J. M. PETERSON.

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Committee to nominate Entertainment Committee appointed.

Bishop Wilson announced the appointment of the following committee to nominate the Committee on Entertainment for the next General Conference: J. N. Cole, E. V. Regester, W. N. Ainsworth, Creed F. Bates, C. H. Ireland.

Report No. 1 on Statistical Blanks, adopted.

The special Committee on Statistical Blanks presented Report No. 1, which was adopted, as follows:

COMMITTEE ON STATISTICAL BLANKS, REPORT NO. 1.

Your Committee on Statistical Blanks beg leave to make the following report:

We have had before us the memorial of the Columbia District Conference of the Tennessee Annual Conference containing a blank form for the pastors' reports to the Annual Conference; also blanks prepared by B. C. Horton, of Mount Sterling, Ky.; also a paper containing blank forms for the statistical secretaries of the Annual Conference, which was a report to the St. Louis Annual Conference, Methodist Episcopal Church, South, of the Committee on Statistical Blanks; also a petition from G. C. Lock, Statistical Secretary of the Southwest Missouri Conference, and Alonzo Patison, First Assistant Statistical Secretary of the same Conference, asking for changes in the present forms of blanks used for reports, and for the statistical secretaries, together with carefully prepared blanks for said reports; also a resolution from the Oklahoma Conference delegation seeking changes in the present blank forms for the statistical secretary; also a resolution signed by E. O. Watson and others, asking that the Book Editor be instructed to include in the statistics to be reported in the General Minutes of each year additional items, and that the blanks be made to include the items named: (1) Amount paid by each charge for pastoral support. (2) The total amount paid by each charge for missions, foreign and home, in one item. (3) The aggregate amount paid by each charge for all other purposes combined. Also a petition, signed by F. J. Prettyman and E. V. Regester, asking that this special committee be instructed to report to this Conference a form for statistical blanks for secretaries of the Annual Conferences.

We have made careful study of these memorials, resolutions, and petitions. A comparison of their merits and adaptation to our needs has been made. We have also had before us Rev. A. J. Lamar, Publishing Agent, who made a state-

ment with recommendations looking to the issuance of more satisfactory forms of blanks.

We respectfully recommend that a commission of five members, consisting of T. A. Kerley, A. J. Lamar, B. C. Horton, G. C. Lock, and J. M. Vaden, be appointed to meet at the Publishing House in Nashville, Tenn., at the call of the chairman, and in consultation with the Publishing Agents prepare and have published blank forms for the report of pastors to the Annual Conference, and for the statistical secretaries of the Annual Conferences, and that all the petitions and memorials at this General Conference be turned over to the said commission.

We further recommend that the Publishing Agents be instructed to pay the necessary expenses of this commission.

(Signed.) T. A. KERLEY, *Chairman.*
F. J. PRETTYMAN, *Secretary.*

Resolution on temperance, referred.

A resolution on temperance was referred to the Committee on Temperance and Other Moral and Social Questions.

Calendar.

The calendar was taken up.

Item 5 of Report No. 3 on Sunday Schools, pending question.

The pending question was item 5, Report No. 3 of the Committee on Sunday Schools.

Items 5, 6, 7 of report postponed.

E. B. Chappell, of the Tennessee Conference, chairman of the committee, asked permission to postpone the consideration of items 5, 6, and 7, which was granted.

Rules suspended.

On motion of O. E. Brown, of the Tennessee Conference, the rules were suspended.

Item 4 reconsidered.

E. B. Chappell moved a reconsideration of item 4, which motion prevailed.

Amendment of item 4 accepted.

E. B. Chappell offered an amendment to item 4, which was accepted.

Second amendment tabled.

W. F. Dunkle, of the Oklahoma Conference, offered an amendment, which was laid on the table.

Item 4 as amended, adopted.

Item 4 of Report No. 3, as amended, was then adopted.

Item 8 adopted.

Item 8 was adopted.

Item 9 read, and after discussion adopted.

Item 9 was read.

J. W. Perry, of the Holston Conference, offered an amendment.

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J. R. Pepper, of the Memphis Conference, moved that H. M. Hamill, Superintendent of Teacher Training Work, be invited to speak, and the motion prevailed by a vote of 143 to 73.

H. M. Hamill addressed the Conference.

J. W. Moore, of the Texas Conference, moved to recommit the report, which motion was laid on the table.

A. G. Norrell, of the Mississippi Conference, moved the previous question, which motion prevailed.

The amendment of J. W. Perry did not prevail.

Item 9 was then adopted.

Item 10 read, and after prolonged debate adopted.

Item 10 was read.

An amendment concerning the disposition of Children's Day money was accepted.

James Cannon, of the Virginia Conference, offered an amendment which, after discussion, was, on motion of M. B. Kelly, of the South Carolina Conference, laid on the table.

J. D. Hammond, of the North Georgia Conference, moved to amend by striking out items 3, 4, 8, and 9.

After discussion, the previous question was ordered by a vote of 123 to 102.

On motion of B. F. Lipscomb, of the Virginia Conference, the time was extended to complete the vote.

E. B. Chappell, of the Tennessee Conference, closed the debate for the committee.

The amendment of J. D. Hammond did not prevail.

Item 10 was then adopted.

Leave of absence.

Leave of absence was granted T. S. DeArmond, lay delegate from the Oklahoma Conference, until Monday next.

Delegate substituted.

William Hood, alternate lay delegate from the North Alabama Conference, was seated in the place of W. K. McAdory.

Adjournment.

Announcements were made, and the Conference adjourned. The doxology was sung by the Conference, and Bishop Wilson pronounced the benediction.

NINTH DAY, FRIDAY, MAY 13, 1910.

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The Conference met pursuant to adjournment, Bishop Wilson in the chair. Conference meets.

Hymn No. 461,

How firm a foundation, ye saints of the Lord,

was sung.

J. W. Boswell, of the North Mississippi Conference, conducted the opening devotional service. He read the twelfth chapter of the Epistle to the Romans, announced Hymn No. 208, Opening devotional service.

I love thy kingdom, Lord,
The house of thine abode,

and led the Conference in prayer.

The minutes of yesterday's session were read and approved. Minutes approved.

Bishop Hendrix took the chair. Bishop Hendrix in chair.

The Secretary read the following telegram: Fraternal message from Baptist Convention.

BALTIMORE, MD., May 12, 1910.

Methodist Episcopal Conference, Asheville, North Carolina.

The Southern Baptist Convention, appreciating your greeting at this most uplifting session, and rejoicing as you do over tidings from the field, sends brotherly regards, joining with you in the spirit of Philippians ii. 10, 11.

(Signed.) LANSING BURROUGHS, *Secretary.*

T. N. Ivey, clerical delegate of the North Carolina Conference, returned and took his seat. Delegates returned, substituted.

J. A. Robins, lay alternate delegate of the Memphis Conference, was substituted for Jere M. Porter.

J. E. Armstrong, of the Texas Conference, was substituted for L. L. Jester.

The roll of the Conferences was called for memorials, petitions, resolutions, and appeals, which were presented as follows: Memorials, petitions, resolutions, and appeals.

MEMPHIS CONFERENCE. — A resolution amending paragraph 176, page 79, referred to the Committee on Itinerancy.

NORTH ALABAMA CONFERENCE.—A resolution amending paragraph 356, Art. XII., referred to the Committee on Missions; a resolution amending paragraph 409,

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Art. X., pages 178, 179, referred to the Committee on Missions.

SOUTHWEST MISSOURI CONFERENCE.—A resolution amending paragraph 200, referred to the Committee on Revisals.

WEST TEXAS CONFERENCE.—A resolution from Center Circuit concerning boundaries, referred to the Committee on Boundaries; a resolution from Mullen Circuit, referred to the Committee on Boundaries.

WHITE RIVER CONFERENCE.—A resolution on lay representation, referred to the Committee on the Laymen's Missionary Movement.

FLORIDA CONFERENCE.—A resolution amending paragraph 100, Sec. II., Ans. 3, referred to the Committee on Itinerancy.

Call of commissions and officers.

The list was called for reports from commissions and connectional officers. There were no reports.

Standing committees called.

The list was called for reports from standing committees.

Report No. 1 on Episcopacy presented.

The Committee on Episcopacy presented Report No. 1. Collins Denny, of the Baltimore Conference, moved that the report be at once considered, and the motion prevailed.

Memoirs of Bishops Granbery, Duncan, Galloway, Smith, Tigert, and Ward, read.

B. F. Lipscomb, of the Virginia Conference, read a memoir of Bishop John C. Granbery. E. O. Watson, of the South Carolina Conference, read a memoir of Bishop William W. Duncan. H. M. Du Bose, of the Mississippi Conference, read a memoir of Bishop Charles B. Galloway. Collins Denny, of the Baltimore Conference, read a memoir of Bishop A. Coke Smith. Frank M. Thomas, of the Louisville Conference, read a memoir of Bishop John J. Tigert. E. D. Mouzon, of the West Texas Conference, read a memoir of Bishop Seth Ward.

Report adopted by rising vote.

The report of the committee was then adopted by a standing vote.

The Conference sang Hymn No. 547, beginning with the second stanza:

We are traveling home to God,
In the way our fathers trod.

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Memoirs adopted.
Tribute to Bishop Granbery.

The memoirs adopted were as follows:

BISHOP JOHN COWPER GRANBERY.

John Cowper Granbery began his earthly career in the city of Norfolk, Va., December 5, 1829, and closed it at his home in Ashland, Va., April 1, 1907, in the seventy-eighth year of his age.

Between these two dates lies the record of as pure, unselfish, and useful a life as is often lived among men. Converted to God at the age of fifteen, young Granbery united with the Methodist Church, and shortly thereafter entered Randolph-Macon College, then located at Boydton, Va. Graduating in 1848, he was the same year received on trial in the Virginia Annual Conference, in whose ministry, as pastor, presiding elder, and army chaplain, he served faithfully for twenty-seven years. In 1875 he was called to the chair of Moral Philosophy and Practical Theology in Vanderbilt University, a position which he filled with distinguished ability until 1882, when he was elected a bishop. The qualities of head and heart that had won the confidence and esteem of men in other spheres of labor were exhibited in this high office. He was the same humble, kindly, and approachable friend and brother that he had ever been. The Conferences over which he presided, and the people with whom he mingled, felt that he was one in whom they could safely confide; and his decisions were usually accepted without question. However men might differ with him in judgment, none ever ventured to question the purity of his motives. He sought not his own but others' good. After twenty years of most efficient service in the episcopate, he was given the superannuate relation and retired to his home at Ashland, Va., for needed rest. But, though relieved from active service, he was by no means idle, continuing to proclaim by tongue and pen, as opportunity offered, the glorious gospel that he loved so well.

He was twice married—first to Miss Jennie Massie, who lived but a short time; afterwards to Miss Ella Winston, who shared his joys and sorrows for nearly fifty years. Of this marriage three children survive, one of whom, Rev. John C. Granbery, Jr., is an honored minister in the Western Virginia Conference, and another, the wife of Rev. H. C. Tucker, Agent of the American Bible Society in Brazil.

As a preacher Bishop Granbery deserves to rank with the best that Southern Methodism has produced. While lacking the graces of the orator, he had in full measure the intellectual attainments that go to make a first-rate preach-

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Tribute to Bishop Granbery.

er. His sermons were remarkable for clear and vigorous thought, choice diction, and evangelical fervor. He kept in close and loving contact with good books, assimilated their contents, and brought forth out of a well-stored mind and a warm heart things new and old for the edification of his hearers. In consequence thereof, he was heard with delight and profit to the very end of his long and useful ministry.

The effectiveness of the preacher was doubtless due in no small degree to the character of the man. Men felt in listening to him that here was a man who lived with God and had verified in his own experience the truths whereof he spake from the pulpit. It was refreshing to hear him pray; so simply, so earnestly, so reverently did he talk with God. His presence in any company was a benediction. In the town of Ashland, where his last days were spent, he was honored and revered by the entire community as a veritable shepherd and bishop of souls, and when he was gone men wept for him as did Israel for Moses in the plains of Moab.

His taking off was sudden; there was no dying testimony, and none was needed. We know where he has gone, and some sweet day we hope to greet him again upon the shining shore.

B. F. LIPSCOMB,
C. M. BISHOP.

Tribute to Bishop Duncan.

BISHOP WILLIAM WALLACE DUNCAN.

On the second day of March, 1908, in the city of Spartanburg, South Carolina, surrounded by the members of his devoted and sorrowing family, Bishop William Wallace Duncan, a noble man, loved and honored by his fellow-men and approved of God, closed his earthly career. It fell to his lot to spend his life during the most tragic and active period of our American history, a period which at times tried the souls of men, and these circumstances furnished ample opportunity both for the exercise of all the distinguished qualities of his character and a test of what manner of man he was.

He was a well-born man. To this the distinct and fine lines of his classic face, the grace and dignity of his physical form, and the manly courtesy of his bearing at all times gave unmistakable testimony.

He was born at Randolph-Macon College, in Mecklenburg county, Virginia, December 20, 1839. His parents were devout Christians. His father was a well-known Greek scholar, and in this Christian home of an academic community Bishop Duncan fell heir to exceptional opportunities of culture and growth. Besides, the name Duncan has been

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Tribute to Bishop Duncan.

one of the most conspicuous names for nearly a thousand years in the eventful history of Scotland.

After graduating from Wofford College, he entered the ministry of the Methodist Episcopal Church, South, as a member of the Virginia Conference. In this sphere of work he had eminent success. Wise, patient, industrious, and sympathetic, he attached his people to him with a lasting devotion. As a chaplain in the Confederate Army he won the esteen of his fellow-warriors, an esteem which increased with the passing years. He spent ten years of his labors in educational work at Wofford College, South Carolina, and by his statesmanlike leadership laid the foundations of the wonderful educational progress of that state.

For more than twenty years before his death he was one of the chief pastors of the Church which he so sincerely loved. His large vision, his clear judgment, his keen insight into human nature, his rare business ability, and his consecrated energy, fitted him for the difficult tasks of the episcopal office. Being by nature a man of action, he found in this large field of service an opportunity for ceaseless work, and the manner in which he gave to the Church his life is well known in every section of it. Without complaint, without hesitancy, without fear, by day and by night, he poured into his work all the powers of his body, mind, and spirit. He had a well-defined aim in his work, and the purpose to realize it gave shape to all his policies. In his administration he was at times thought by some to be lacking in sympathy, but to those who knew his great soul this was a misjudgment. Bishop Duncan had a tender heart, a deep sympathy, and a sincere love of men. These were not mock qualities, and he did not parade them. However, no human need failed to move him, and his aid to suffering men was only limited by his resources. Perhaps no man ever loved more genuinely, or more truly loved to be loved.

Bishop Duncan was a man of deep and pure piety. Free from every form of cant and every tinge of insincerity, the keynote of his religious life was a complete consecration of all his powers to the service of God. To him religion was a power, not a theory; it was a devotion, not a creed; it was a mighty experience, not a philosophy; it was a service, not a mere worship; and his long and faithful record amply illustrates the fundamental conception he had of a Christian life.

Bishop Duncan was a great preacher, though not a profound expositor of the Holy Scriptures like Bishop Wilson, not a master of facts marshaled with irresistible logic like Bishop Haygood, not an interpreter of the mystical depths

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Tribute to Bishop Duncan.

of truth like Bishop Keener, not an imperial orator like Bishop Galloway, but after his own manner he was a great preacher. At times he was eloquent, but it was not a premeditated eloquence laboriously clothing itself in fine rhetorical forms, but it was the eloquence of a profound conviction, the explosions of a holy passion. His wonderful voice, his expressive eye, and his graceful form gave him an easy command of his hearers, and his congregations went away from his pulpit ministrations with a distinct sense of spiritual elevation and a compelling desire for holy things.

Bishop Duncan was a man of distinguished personality who has left to his Church and to his country a splendid example of Christian faith and lofty patriotism. The gamut of his wonderful spirit included all the fine notes of a great character. There were combined in a rare way the heroic and the gentle qualities of spirit, and he could rise to the demands of a supreme crisis or become as tender as a sympathetic mother. And now that death has removed from him all the marks of earthly honors and taken from him all the vestments of high office, and the light of eternity falls full-orbed upon him, that which appears greatest about him is the man himself. He rises higher than earthly position, he towers above temporal honors, and stands enthroned amid the glow of his striking personality. We give thanks unto God for his record, and shall always think of it as a tribute to the saving glory of divine grace and an illustration of the immortal dignity of human life.

E. O. WATSON,
JOHN C. KILGO.

Tribute to Bishop Galloway.

BISHOP CHARLES BETTS GALLOWAY.

The life story of Bishop Galloway is too eloquent and meaningful to be told in even a detailed ordering of the events of his brilliant and laborious career. So large, so unusual was the personality of the man we mourn that an account of the sixty years of his earthly being fails to give us an explanation of it, or an understanding of the power which it exercised over the men of his generation. We must look for the explanation of it amongst the things that are occult and spiritual, but which nevertheless become tributary to human faith and fidelity.

The spirit of an era—the subliminal instincts, the impulses, the larger hope of a whole people—was embodied in Charles Betts Galloway. He served his age in splendid and consecrated activities, and then entered into fellowship with those whose memories are destined to be immortal.

Bishop Galloway was born in Kosciusko, Miss., September

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1, 1849. His father, whose name was also Charles Betts Galloway, was a prosperous physician, a gentleman of cultured tastes, and religious by instinct and profession. The son, who was one of several children, was brought up under conditions favorable to the development of habits of piety and devotion.

As a boy, Bishop Galloway attended the schools of the village in which he was born. In youth, the family having removed to Canton, Miss., he became a student in the male school of that place, and there continued to study until his matriculation in the University of Mississippi, in 1866. His career at the university was a prophecy of his future brilliant career, and he there also developed the religious bent which early brought him into the ministry of the Church. He was fortunate in having as close companions two older fellow-students, who were genuinely religious. Under the influence of these friends he made, in the first year of his college life, a profession of faith in Jesus Christ, and with the end of his student days he was ready to enter upon his chosen work in the itinerancy of the Methodist Church.

He lacked three months of being nineteen years of age when he graduated. Some time in the summer of 1868 he was licensed to preach, and at the session of the Mississippi Conference, held at Vicksburg, Miss., in the winter of the same year, he was admitted into the traveling connection and appointed to the Sharon charge. On his twentieth birthday he was joined in marriage with Miss Hattie E. Willis, of Vicksburg. This union was blessed through forty years of domestic love and happiness, and the home so blessed was made a blessing to many. Whether in the parsonage or in the episcopal residence, it was ever a haven of cheer and sunshine, and drew toward it the affections and loyalties of multitudes of friends, both in and out of the Church.

While he was yet a student at the university, Bishop Galloway began to manifest those unusual gifts and endowments as an orator which made him one of the most famous men of our day. These gifts and endowments would have availed to carry him to the foremost stations of political influence and leadership had he chosen a political career rather than the gospel ministry.

In personal appearance Bishop Galloway was distinguished and commanding. His frame was admirably proportioned, and approached the sculptor's ideal of perfection. His eyes kindled with a fascinating light, and his features blended in a classical and masterful grace. Firmness and tenderness clasped hands at the portals of his lips. His

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voice matched well his frame and eye, and uttered a perpetual music of resonant and charmful speeches. The modulations of his voice seemed to have been providentially ordered to fit the message and the prophecy with which he was commissioned to his generation.

His manners were easy, but dignified and winsome to a most extraordinary degree. Both nature and grace put upon him the seal of gentleness, a gentleness that has ever been the exponent of true greatness.

This man had his rank in the peerage of mankind. In character he stood foursquare, thus facing both the lights and shadows of his day. The ministry of his life showed how great a work may be wrought for mankind by one in whom religious faith and civic loyalty meet in an overmastering passion. He was no less the man than the priest, and was faithful and loyal in meeting the obligations of each.

The service which Bishop Galloway rendered the Church was large and varied. It ran nearly the entire gamut of possibilities in the itinerancy. As pastor, editor, and bishop he proved his call and his high mission to the Church. Probably no man who ever labored amongst us reached so high a distinction, or secured so general an indorsement in so great a variety of tasks as those in which he wrought. His renown was not confined to his own Church, nor did it flourish chiefly in his own spiritual household; it was a heritage of universal Methodism.

His zeal for education and his efforts for the uplift of the weak and the friendless of all races were as a light and a song in the land of his birth. They were part of the gospel which he preached. He pleaded that the stronger race in our land should bear and pity the infirmities and needs of the weaker, and his pleadings were neither rejected nor unheeded. In this matter, as in all things else, he followed his Lord and made proof of a true discipleship.

He is gone from us. The tongue of all but matchless eloquence is silent. Our great comrade and bishop has entered into his triumph, but the memory of his holy, toilful, and eminently successful life remains a deathless heritage to the Church.

H. M. DU BOSE,
W. B. MURRAH.

Tribute to Bishop Smith.

BISHOP ALEXANDER COKE SMITH.

In this city of Asheville, North Carolina, on December 27, 1906, the gentle spirit of Alexander Coke Smith departed to be with Christ. To his friends and admirers—and they were a multitude that no man could number—it seemed that

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he was just coming into the fullness of his work; but God saw that he had completed his earthly task, that his pound had gained ten pounds, and called him to that larger service in the world to come.

For an account of his life containing dates and fields of service, reference is made to the Minutes of the Annual Conferences for the year 1906, in which volume was printed a tribute to Bishop Smith. This General Conference desires to spread upon its records a brief statement of some of the salient points of his career and character.

He was a native of South Carolina, and in him flowered the gentle and gracious courtesy so marked in the chief people of that great commonwealth. Bishop Smith was by instinct and training and practice a gentleman.

He was born in a Christian home. His father, Rev. W. H. Smith, was an itinerant preacher, a member of the South Carolina Conference, and the son knew the limitations of a Methodist preacher's home in the South for the decade that included the war and the years immediately following. He was converted young, and in his conversion he gladly gave his Lord all his heart. The great transaction done that day was a settled fact never to be repented of, a covenant never to be broken, but always to be joyfully remembered, and to be the dawn whose light increased with succeeding years. Bishop Smith was a happy Christian.

He was glad to be a preacher, and a Methodist preacher. He really believed that no higher position was open to man, that in this world no greater honor could be attained than to be an ambassador for Christ. He was not forgetful of the great responsibility of this position, but in his mind the privilege of preaching the gospel overshadowed even the responsibility, and while the word of truth was on his tongue the song of heaven was in his soul.

He was a rare preacher, not in the profundity of his thought, not in the sweep of his eloquence, not in the power of his argumentation—in these respects he did not surpass his brethren—but in his ability to interest, to instruct, and to move. The people, all sorts and conditions of people, heard him gladly. With ready adaptability he seemed to be able to fit every situation. He preached the pure gospel, neither diluting it with sensationalism, nor poisoning it with heresy. He kindled a fire in his pulpit, and the people drew near to be warmed.

As a pastor he was a prince. He was diligent, cheerful, bright, and tactful. Religion was his theme with the well and with the sick, and often his words were like apples of gold in pictures of silver. He passed through the homes of

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his people, leaving behind him a trail of light, and taking with him the love of the young and the confidence of the old. He knew how to pray, and he prayed with his people. In the light of his sunny soul the skeptic lapsed into silence and the impenitent was ashamed of his sins.

His election to the episcopacy was not of his seeking. The office came to him, and it brought a great burden. Perhaps his frail physical condition at the time of his election increased his sense of the great and untried responsibilities of his new office. Chastened in spirit and calling on God for help, he took up his heavy load and went on his way. His eye lost none of its accustomed luster, nor was his smile less bright. In spite of the burden, he did his work with the cheerful courage that had always characterized him. His episcopal service was short, but a few months more than a quadrennium, yet in that short time every preacher in his Conferences was glad to sit under his presidency. In the chair he was a brother among his brethren, and he wore not the aspect of power, but of service born of love. Easy of approach, a past master in the subtle art of tact, he could fit the harness so as to escape the sores. His self-respect was so great that he was never in a single instance wanting in his respect for others. It is altogether unlikely that he ever left a sting in the heart of any man. His short episcopal career gave promise of widest usefulness coupled with marked satisfaction.

Bishop Smith had a winning personality. He knew how to love, and with confidence and ease he walked into the hearts of his brethren. He made you glad to trust him and to love him. In giving us this versatile, devoted, cultivated, and saintly man for thirty-four years of active service, God greatly blessed his Church. With deep gratitude to our God for this gracious gift, we enter on our records this slight tribute to Bishop Alexander Coke Smith, the friend of each one of us, the man who counted it a joy to do a service to a brother.

COLLINS DENNY,
W. F. MCMURRY.

Tribute to Bishop Ward.

BISHOP SETH WARD.

Seth Ward was born in Leon county, Texas, November 15, 1858, and lacked but two months of being fifty-one years of age at the time of his death. When thirteen years of age he was converted at his home church, and ten years later, in the same church, he was licensed to preach; and on November 17, 1881, he was admitted on trial in the Northwest Texas Conference, and appointed to the West Corsicana Circuit for the ensuing year. At the close of his first year he

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was transferred to the Texas Conference, and remained a faithful and trusted member of that Conference till called to the high office of one of our chief pastors. His appointments as an itinerant preacher were as follows: 1882, West Corsicana Circuit; 1883, junior preacher on Centerville Circuit; 1884, Kosse Circuit; 1885-6, Calvert and Hearne; 1887-90, St. James Church, Galveston; 1891-4, Huntsville Station; 1895-6, presiding elder of Houston District; 1897-9, Shearne Church, Houston; 1900, Secretary of Education for the Texas Conference; 1901-2, Central Church, Galveston; 1902-6, Assistant Missionary Secretary to our General Board; 1906-9, a bishop of our Church. He died in Kobe, Japan, on the afternoon of September 20, 1909.

From the humble circuit in his native state to the responsible and honored place in the far-away mission fields of his great Church, his life was one of increasing faith and enlarging usefulness.

Though born in an humble home, he came of worthy parents who gave him a right start and created in his very nature a thirst for knowledge and excellence that could be satisfied with nothing less than the best. His modesty prevented his saying much about himself, but his intimate friends knew that his history connected him with the best families of this great nation. His father was a college man, and was able to help and inspire him to noble things; but he owed most to his good mother. In early life he had to make a full hand on the farm, and was denied school advantages, yet at his mother's knee and from his mother's lips he learned great lessons and got such inspiration that he never thought of stopping short of the very best. So steady was his advancement and so marked his fitness for high position, that many who knew him intimately had long placed him in the front rank; and to them it was not a matter of surprise that when he became more widely known to the Church he was called to the responsible and honored place of bishop. He did not reach the heights by easy steps, but by struggle that would have brought defeat to a less courageous spirit. The story of his advancement and constant progress, as he rose step by step from the humblest place in the ranks of the ministry to the highest and most honored position in the gift of his brethren, is as inspiring as the recital of the triumphs of the worthiest.

He loved and read and mastered great books. His library was filled with the best books, the books that deal with great subjects and that were written by great scholars; and these he studied and read until he became broad and cultured and scholarly. By these he was led forth into fields

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of study and research where the earnest truth-seeker finds his reward, and where men think God's thoughts after him.

He was a manly man. There was nothing weak or effeminate about him, yet he was as pure and trusting as a woman. His words were chaste and his life noble and lofty. No one ever knew him to be guilty of anything unworthy of the highest type of manhood. Without reserve he gave himself to the work to which he was called by the Holy Ghost. He accepted unquestioningly the faith of the Fathers. No one ever feared that his preaching would unsettle the faith of the weakest of God's saints. His preaching was "good to the use of edifying," and carried in its delivery the stamp of genuine belief; and the gospel he preached he made beautiful and attractive in his own life—so that when it pleased God to call him, he laid down his commission without a stain and went up to receive a crown.

One of his most charming characteristics was his buoyant optimism. He believed in the ultimate triumph of right and the coming of the day when the kingdoms of this world shall be the kingdoms of our Lord. He was,

"One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held we fall to rise, are baffled to fight better, sleep to wake."

He did not forget the good days of the past. The memories of the old camp meetings and great revivals were a source of joy to him, but he confidently believed that the best days were yet to come. With strong faith and courageous heart he faced the future, and did his utmost and his best to hasten the coming of God's kingdom.

His home life was singularly beautiful and attractive. He was a devoted father and husband. He gave to the young bride, who left her father's home to help him in his work, a wealth of love that grew stronger and sweeter with each passing year. From her own lips came this high testimony: "If he had a fault, I never knew it." He loved his children, and they loved and reverenced him. His arduous duties and the call of the Church took him away from home and loved ones often; but when the engagement was met and the duty discharged, he gladly turned his face homeward, for he knew the welcome that was waiting him there. On his last journey he wrote to his loved ones, telling them of his undying love and his abiding faith in God. After reaching the land whither duty had called him, and when weary and sick he had vainly sought for returning health,

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rousing one day out of stupor, he said: "I am not concerned about myself or the issues of this sickness, but for my family and the work. The work needs me, but how glorious it would be in heaven! I could work on; but if my Lord wants me, I am ready." And thus it was ever with him—forgetful of self, he thought of the work that needed him and the dear ones far away; but like the great Apostle of the Gentiles, he could say, "I am ready."

There has not lived among us a worthier example for the younger ministers of our Church. "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." The pure-hearted, true-hearted, loyal-hearted Seth Ward, the strong and scholarly preacher and the wise administrator, we mourn his departure and pray the abiding blessing of God upon his bereaved wife and children.

G. C. RANKIN,
E. D. MOUZON.

Tribute to Bishop Tigert.

BISHOP JOHN JAMES TIGERT.

At the fifteenth session of the General Conference, held in Birmingham, Ala., in May, 1906, the Committee on Episcopacy presented on May 17 Report No. 7, containing memorial tributes to Bishops Hargrove and Keener.' John J. Tigent in his business? He shall stand before kings; he the rules and the adoption of the report. That same morning John J. Tigert was elected one of the bishops of the Methodist Episcopal Church, South. Little did those who saw him that day in the prime of a vigorous and splendid manhood dream that the Committee on Episcopacy for 1910 would be called upon to prepare a memorial for him.

Few men gave promise of such large usefulness to the Church in the coming years. Yet of the six chief pastors who have been called hence during the quadrennium, he was the first to be touched by the wings of the Death Angel. He had filled the episcopal office but six months, when at Tulsa, Okla., November 21, 1906, he fell asleep. The news of his death caused profound sorrow throughout the entire Church. Though a comparatively young man, he had long been prominent in the councils of the Church, having been a member of the General Conferences of 1890, 1894, 1898, 1902, and 1906, acting as Secretary in the last three.

John James Tigert, D.D., LL.D., was born in the city of Louisville, Ky., November 25, 1856. His parents, John James and Mary Van Veghten Tigert, were old-fashioned Methodists, true and godly. Their son was brought up in the fear and admonition of the Lord. He was baptized in

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infancy by that man of God, Thomas Bottomley. He was converted under the ministry of Rev. B. M. Messick, pastor of Broadway Methodist Episcopal Church, South, January, 1873. He was educated in the Louisville Public Schools, the Louisville High School, Vanderbilt University, and the Southern Baptist Theological Seminary. He revered the names of Thomas O. Summers, John C. Granbery, and John A. Broadus, as the teachers who had made the deepest impression on his character.

He was called to preach in childhood, and was licensed at a Quarterly Conference of Broadway charge, September 1877. In 1881 he was elected tutor in Moral Philosophy at Vanderbilt University, and a little later became full professor in this department. He continued in this position until 1890, when he resigned to resume pastoral work in Kansas City, Missouri. During the four years of his successful ministry there, he erected Troost Avenue Church, one of the finest churches in that great city. In 1892 he was sent as fraternal messenger to the General Conference of the Methodist Episcopal Church, which convened that year in Omaha, Nebraska. He selected as his theme "A Voice from the South," and made a vigorous and courageous defense of the general position of the Church, South. In 1894 he was elected Book Editor and Editor of *The Methodist Quarterly Review*. He was reëlected by each succeeding General Conference until his election to the episcopacy in 1906.

Bishop Tigert was a vigorous and prolific writer. One of his first books was the widely used "Handbook of Logic." To the last he kept up his interest in logical and metaphysical themes. One of his recent books, "Theism, a Survey of the Paths that Lead to God," has received high commendation from critical thinkers both in this country and Europe. Other works of his pen are: "Theology and Philosophy"; "The Preacher Himself"; "The Journal of Thomas Coke"; "The Making of Methodism"; "The Christianity of Christ and His Apostles"; "The Doctrines of the Methodist Episcopal Church in America"; "Wandering Stars," etc. He made large contributions to English and American Reviews and edited numerous volumes, among which are Summers's "Systematic Theology"; McTyeire's "Passing Through the Gates"; and Banks's "Manual of Christian Doctrine." His *magnum opus* was his "Constitutional History of American Episcopal Methodism."

As a writer Bishop Tigert was clear, strong, and smooth. Questions were thoroughly macerated in his mind before putting pen to paper. He was a patient and tireless inves-

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tigator, and possessed of the physical strength requisite for such tasks. He was also a very ready man, rising quickly to most occasions. He was one of the ablest parliamentarians who ever sat in a General Conference. More than any other man, perhaps, he shaped the present general system of rules, under which the General Conference now works.

As a preacher Bishop Tigert stood deservedly in the front rank. A man of commanding mien, gifted with a strong and direct delivery, master of a pure Anglo-Saxon style, a deep student of Holy Writ, versed in philosophy, knowing much of human nature, he was in great demand for pulpit occasions. He was never more at his best than when preaching to his own Conference, where he was honored and beloved. Here he rose at times to heights of great power. With such natural endowments, and such training, coupled with such unremitting application, at fifty years of age he was in most points of excellence the peer of any man in American Methodism.

Bishop Tigert was singularly fortunate in his domestic connections. In 1878 he was married to Miss Amelia McTyeire, daughter of Bishop Holland N. McTyeire. This elect lady survives him, and to her and the bereft sons and daughters we tender our sincere Christian sympathy. Their loss is also ours. But He who doeth all things well makes no mistake. Whatever Bishop Tigert might have achieved in the high office to which the Church had called him, he wrought well and nobly in the time allotted to him here. To use the language of a leader of another denomination—President Mullins, of the Southern Baptist Theological Seminary—speaking at the memorial service held in the church so dear to Bishop Tigert's heart (Broadway, Louisville): "The closing of this career is the ceasing of a chime of a great life, whose six bells of spiritual power already named rang out clear and sweet and powerful notes, leaving every life in the splendid valley of his influence profoundly moved and elevated thereby."

Always in earnest about his religious life, he passed through many spiritual conflicts, and came out victorious through Him who loved him and gave himself for him. Toward the close of his career his spiritual life was seen noticeably to deepen. On his deathbed he expressed his unfaltering trust in the Father's will. He went out into the Eternal Morning, holding, in simple faith, his Father's hand.

FRANK M. THOMAS,
C. H. BRIGGS.

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Dr. C. M. Stuart, Dr. C. B. Spencer, and Bishop J. H. Vincent, introduced.

The following persons were introduced to the Conference: Dr. C. M. Stuart, editor of the *Northwestern Christian Advocate,* of Chicago; Dr. C. B. Spencer, editor of the *Central Christian Advocate,* Kansas City, Mo.; Bishop John H. Vincent, of the Methodist Episcopal Church.

Bishop Vincent speaks.

Bishop Vincent made brief remarks, to which Bishop Hendrix responded.

Report No. 2 on Episcopacy presented.

The Committee on Episcopacy presented Report No. 2.

Put on passage.

J. M. Barcus, of the Northwest Texas Conference, moved that the report be put on its passage, and the motion prevailed.

Amendments tabled.

R. W. Browder, of the Louisville Conference, moved to substitute five for seven.

J. O. A. Vaught, of the Kentucky Conference, moved to substitute six for seven.

I. S. Patterson, of the Florida Conference, moved to lay the last substitute on the table, which motion prevailed by a vote of 163 to 100.

John O. Willson, of the South Carolina Conference, moved that the first substitute be laid on the table, which motion prevailed.

Report adopted.

The report of the committee was then adopted, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 2.

Your Committee on Episcopacy has carefully considered the recommendation contained in the Episcopal Address in reference to the number of bishops to be elected by this General Conference, and respectfully recommends that seven bishops be elected.

(Signed.) COLLINS DENNY, *Chairman.*
E. G. B. MANN, *Secretary.*

Reports. Nos. 17, 18, 19, 20, 21, 22 on Itinerancy, on calendar.

The Committee on Itinerancy presented Reports Nos. 17, 18, 19, 20, 21, and 22, which were read and placed on the calendar.

Report No. 12 on Revisals and minority report, on calendar.

The Committee on Revisals presented Report No. 12, which was read and placed on the calendar. A minority report was read and placed on the calendar.

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The Committee on Publishing Interests presented Reports Nos. 8, 9, 10, and 11, which were read and placed on the calendar.

Reports Nos. 8, 9, 10, 11 on Publishing Interests, on calendar.

The Committee on Church Extension presented Report No. 11, which was read and placed on the calendar. A minority report was placed on the calendar.

Report No. 11 on Church Extension, and minority report, on calendar.

The order of the day having arrived, the Secretary read the following credentials:

Credentials of Rev. M. Hori, of the Japan Methodist Church, read.

TOKIO, JAPAN, April 5, 1910.

This is to certify that the Rev. Minekitsu Hori, of the Japan Methodist Church, was duly elected Fraternal Delegate to the General Conference of the Methodist Episcopal Church, South, and is warmly commended for his character and good works to the ministry and members of that Church.

(Signed.) **Y. HONDA,**
Bishop Presiding.
DAVID S. SPENCER,
Secretary of General Conference.

Rev. Hori's fraternal address.

Rev. Minekitsu Hori delivered the fraternal address.

Bishop Y. Honda's address.

Bishop Hendrix introduced Bishop Honda as the "Asbury of Japan," who addressed the Conference. Bishop Hendrix responded. The Conference stood and sang,

Blest be the tie that binds.

Resolutions commending Rev. Hori and Bishop Honda, adopted.

John O. Willson, of the South Carolina Conference, offered the following resolutions, which were adopted:

***Resolved*, 1. That we have heard with deep and tender interest the fraternal message of Rev. Minekitsu Hori, of the Japanese Methodist Church, and the address of Bishop Honda.**

***Resolved*, 2. That the requests of these brethren be referred to the Board of Missions, with an assurance that the Conference will be gratified if said requests can be liberally and heartily granted.**

(Signed.) **JOHN O. WILLSON, O. E. BROWN,**
M. B. KELLY, W. N. AINSWORTH.

Resolution on federal liquor license, referred.

By permission, N. L. Linebaugh, of the Oklahoma Conference, offered a resolution on federal liquor license, which was referred to the Committee on Temperance and Other Moral and Social Questions.

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He also offered a resolution from Oklahoma City concerning an invitation for the next meeting of the General Conference, which was referred to the Committee on General Conference Entertainment.

Invitation for Conference to meet at Oklahoma City, referred.

HOLSTON CONFERENCE.—A resolution on trustees, referred to the Committee on Education.

Resolution on trustees, referred.

NORTH GEORGIA CONFERENCE.—A resolution on the duties of bishops, referred to the Committee on Itinerancy.

Resolution on duties of bishops, referred.

N. B. Henry, of the St. Louis Conference, offered a resolution on uniform divorce laws, which was referred to the Committee on Temperance and Other Moral and Social Questions.

Resolution on divorce laws, referred.

The call for reports from standing committees was resumed.

Standing committees called.

The Committee on Missions presented Report No. 1, which was read and placed on the calendar. On motion of O. E. Brown, of the Missouri Conference, this report was made the order of the day for 10 o'clock Saturday.

Report No. 1 on Missions, on calendar, and made order of day.

The Committee on Missions presented Report No. 2, which was read and placed on the calendar.

Report No. 2 on Missions, on calendar.

The Committee on Sunday Schools presented Reports Nos. 11 and 12, which were read and placed on the calendar.

Reports Nos. 11, 12 on Sunday Schools, on calendar.

The list was called for reports from special committees. There were no reports.

Call of special committees.

The calendar was taken up.

Calendar taken up.

Consideration of the pending question, Report No. 3 of the Committee on Sunday Schools, was resumed.

Report No. 3 on Sunday Schools, resumed.

Items 11 and 12 were adopted.

Items 11, 12 adopted.

E. B. Chappell, chairman of the committee, asked and was granted permission to withdraw items 5, 6, and 7 from the calendar.

Items 5, 6, 7 withdrawn.

The report as a whole was then adopted, as follows:

Report as a whole adopted.

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 3.

We, your Committee on Sunday Schools, recommend the following changes in the Discipline:

I. Amend paragraph 135, answer 16, by adding in brackets after "scholars," line 9, the words "including the enroll-

ment of the Home Department and Cradle Roll." The entire paragraph will then read:

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"To report at each session of the Quarterly Conference the number and state of Epworth Leagues, and the number and state of Sunday schools; and annually to the Quarterly and Annual Conferences, for insertion in their respective journals, the number and membership of Epworth Leagues, and the number of Sunday schools, scholars (including the enrollment of the Home Department and Cradle Roll), teachers, superintendents, and Sunday-school library books, in his circuit, station, or mission."

II. Amend paragraph 245 by striking out the word "editorial" in the third line thereof, and by adding at the end of the first sentence the words "and shall travel in the interest of the Sunday-school work throughout the connection, as Chairman of the General Sunday School Board." The entire paragraph will then read:

"The General Conference shall elect an Editor of Sunday School Literature, who shall have supervision of all the publications belonging to the Sunday School Department, and shall travel in the interest of the Sunday-school work throughout the connection, as Chairman of the General Sunday School Board. He shall reside at Nashville, Tennessee. The Sunday School Board shall furnish him necessary clerical and editorial assistance, to be paid for out of the amount appropriated to said Board by the Book Committee."

III. Amend paragraph 246 by adding after the word "institute," in the thirteenth line thereof, the words, "and to travel throughout the connection in the interest of the training work." So that the paragraph as amended will read:

"The General Conference shall elect a Board of five, of which the Sunday School Editor shall be the chairman; who, with the Publishing Agents and Book Committee, shall provide for the publication of Sunday-school books and periodicals, and have general supervision of the Sunday-school interests of the Church; and who shall, so long as may be deemed advisable, quadrennially elect a Superintendent of Training Work, whose duty it shall be to superintend the training of Sunday-school teachers and to hold Sunday-school institutes, and to travel throughout the connection in the interest of the training work; and whose support shall be provided for as is that of the Sunday School Editor; and the said Superintendent of Training Work shall be amenable to the Book Committee."

IV. Amend paragraph 247 by changing "into" after the word "organize" to "as," and by adding at the close of the

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paragraph the words, "and let the Sunday School Board and the Board of Missions prepare for adoption in the Sunday school such suggestive policies as to missionary education, effort, and offering as they may from time to time agree upon. Inasmuch as the monthly missionary day is an important factor in carrying out this policy, all possible emphasis should be given to its observance." The paragraph as thus amended will then read:

"Let every Sunday school be organized as a missionary society auxiliary to the Board of Missions; and let the Sunday School Board and the Board of Missions prepare for adoption in the Sunday schools such suggestive policies as to missionary education, effort, and offering as they may from time to time agree upon. Inasmuch as the monthly missionary day is an important factor in carrying out this policy, all possible emphasis should be given to its observaance."

V. Insert the following as a separate paragraph between paragraphs 242 and 243:

"The Sunday School Board of each Annual Conference, or the Sunday School Boards of a group of Annual Conferences, shall be authorized to employ a Sunday School Field Secretary, said Secretary being subject to the appointment of the Bishop in case he is a traveling preacher, and these Boards and their Field Secretaries shall operate in counsel with the General Sunday School Board. The Board or group of Boards employing such Secretary shall be authorized, with the approval of the Annual Conference or group of Annual Conferences, to provide by assessment or through the Sunday schools or otherwise, for an amount sufficient to pay the salary and traveling expenses of said Secretary. It shall be the duty of the Field Secretary to make monthly reports of his work to the Board or Boards employing him, and in case collections are taken, to transmit the same to the Treasurer of said Board or Boards."

VI. Insert the following as a separate paragraph between paragraphs 247 and 248:

"Let Wesley Adult Bible Classes be organized in our Sunday schools wherever practicable, for the development of Christian character by means of systematic religious instruction, Christian fellowship, and mutual helpfulness and training in Christian service. Wherever such classes are formed they shall be related to the local Sunday schools to which they respectively belong under such provisions for autonomy and subject to such regulations as shall be determined by the General Sunday School Board in the plan of organization which it shall provide for the Church. All

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the classes properly organized in our Sunday schools under this plan shall together be known as the Wesley Adult Bible Class Department of the Methodist Episcopal Church, South. The General Sunday School Board shall have authority, whenever it deems it advisable, to elect quadrennially, on the nomination of its Chairman, a superintendent of the Wesley Adult Bible Class Department, whose support shall be provided for in the same manner as that of the Sunday School Editor. It is recommended that special emphasis be given to this phase of Sunday-school work in all our Sunday-school institutes and conferences, and that one or more meetings devoted especially to the training of organized Bible-class leaders be held each year within the Church."

VII. Change paragraph 248 as follows:

1. Add after the words "with appropriate services," in line 4, the words "in which our official programme should be used."

2. Omit the word "up" in line 5 and insert in its place the words "which shall be used exclusively."

3. Omit the words "Annual Conference Sunday School Board, and for Christian education," lines 8 and 9, and insert in their place "General Sunday School Board and the various Conference Sunday School Boards."

4. Place a period after the words "Aid Fund," line 16, and omit the words "and ten per cent. to the Board of Education of the Methodist Episcopal Church, South," lines 16, 17, and 18.

5. Add after the word "Board," line 23, the words "provided that these sums shall not exceed sixty per cent. of the collections within said Conference on Children's Day."

6. Leave out the word "all" at the beginning of line 23.

7. Omit the words "by that Board," in line 26, and add after "$50,000," in line 29, the words "required for the endowment."

8. Omit the words "shall be invested and used as a loan fund to be devoted to the education of young ministers of our Church, under the direction of the General Board of Education," lines 35-38, and insert in their place, "shall be used by the General Sunday School Board in prosecuting its work."

9. Place a period after the word "Editor," in line 41, and omit the words "and the Secretary of the Board of Education of the Methodist Episcopal Church, South," lines 41, 42, and 43.

The entire paragraph will then read:

"The third Sunday in May, or as near thereto as prac-

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ticable, shall be observed as Children's Day throughout our Church with appropriate services, in which our official programme should be used; and on that day a collection shall be taken which shall be used exclusively for the aid of needy Sunday schools, and the advancement of the Sunday-school work under the direction of the General Sunday School Board and the various Conference Sunday School Boards. Ten per cent. of the money collected shall be forwarded to the General Conference Sunday School Board at Nashville, Tennessee, and distributed by said Board in the same manner and under the same regulations as the interest accruing from the Centennial Sunday School Aid Fund. The Annual Conference Sunday School Board shall have authority to expend so much as shall be necessary to supply all truly needy Sunday schools within its bounds with our periodical literature, and to defray the necessary expenses of the Board, provided that these sums shall not exceed sixty per cent. of the collections within said Conference on Children's Day. The remainder shall be transmitted to the Treasurer of the General Sunday School Board to be applied to the endowment of a chair of Religious Pedagogy and Sunday Schools in Vanderbilt University, until the sum of $50,000 required for the endowment, is raised. After that sum shall have been raised, the remainder of Children's Day Fund each year, after paying said percentage for literature for needy Sunday schools and the necessary expenses of the Annual Conference Sunday School Board, shall be used by the General Sunday School Board in prosecuting its work. A suitable programme for Children's Day shall be prepared by the Sunday School Editor."

VIII. Change paragraph 439 by inserting after the first sentence the following: "They shall keep a separate account of the sales of all Sunday-school literature and supplies of every kind." The paragraph as thus amended will then read:

"The Publishing Agents, under the direction of the Book Committee, shall have charge of the property of the Publishing House, and shall be responsible to the General Conference for the prudent use and safe management of everything committed to them. They shall keep a separate account of the sales of all Sunday-school literature and supplies of every kind. They shall make, (1) monthly reports to the Book Committee showing the exact condition of the business of the Publishing House; (2) an exhibit to the several Annual Conferences at the beginning of each fiscal year, which exhibit shall be published in the *Christian Advocate;* (3) a full account of their work and of the business of the Pub-

lishing House to the General Conference. All their reports and exhibits shall be audited and certified by the Book Committee at least once a year."

IX. Change paragraph 99 as follows:

1. Substitute for the words "an agent," in the fourth line from bottom of page 51, the words "a Sunday School Field Secretary," and for the word "throughout," in the same line, the word "within."

2. Leave out the words "and distributing tracts," in the bottom line of page 51.

The part of the paragraph thus amended will then read: "Also a Sunday School Field Secretary to travel within the bounds of such Conference for the purpose of establishing and aiding Sunday schools; and an agent or" etc.

(Signed.) E. B. CHAPPELL, *Chairman.*
JOHN H. HINEMON, *Secretary.*

Report No. 4 on Sunday Schools, adopted.

Report No. 4 of the Committee on Sunday Schools was adopted, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 4.

Your Committee on Sunday Schools have examined a memorial from the North Georgia Conference recommending certain changes in regard to Children's Day, and a petition, signed by George Thornburgh and John H. Hinemon, of the Little Rock Conference, on the same subject, and we recommend nonconcurrence.

(Signed.) E. B. CHAPPELL, *Chairman.*
JOHN H. HINEMON, *Secretary.*

Report No. 5 on Sunday Schools, adopted.

Report No. 5 of the Committee on Sunday Schools was adopted, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 5.

Your Committee on Sunday Schools has examined a memorial from the White River Conference relative to the discontinuance of the Epworth League, and we recommend nonconcurrence.

(Signed.) E. B. CHAPPELL, *Chairman.*
JOHN H. HINEMON, *Secretary.*

Report No. 1 on Church Relations, adopted.

Report No. 1 of the Committee on Church Relations was adopted, as follows:

COMMITTEE ON CHURCH RELATIONS, REPORT NO. 1.

Your committee has considered that part of the Episcopal Address which relates to the coming Ecumenical Confer-

MAY 13. NINTH DAY.

ence, and would recommend that the delegates to that Conference be appointed by the College of Bishops.

(Signed.) W. J. YOUNG, *Chairman.*
C. H. BRIGGS, *Secretary.*

Report No. 2 on Boundaries, adopted.

Report No. 2 of the Committee on Boundaries was adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 2.

Your Committee on Boundaries has had before it a memorial from the Brazil Mission Conference with regard to the change of name of the said Conference and the organization of the South Brazil Mission into an Annual Conference. We report concurrence in part, and recommend the following changes in the Discipline, as the result:

1. Appendix, Chapter I., paragraph 501 (4), which now reads, "Brazil Mission Conference shall include all our work in the Republic of Brazil," shall become "Brazil Conference shall include all our work in the Republic of Brazil north of the state of Parana."

2. A new paragraph in its alphabetical order shall be inserted in the same chapter, of the following import:

"South Brazil Conference shall include the states of Rio Grande do Sul, Santa Catharina, and Parana in the Republic of Brazil."

We also recommend that the Bishop in charge of the work in Brazil be authorized to organize the new Conference on his next annual visit.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

Report No. 3 on Boundaries, adopted.

Report No. 2 of the Committee on Boundaries was adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 3.

Your Committee on Boundaries has had under consideration the memorial from Columbus District Conference, North Mississippi Conference, and also the memorial from the North Alabama Conference, with reference to change of boundaries between the North Alabama and the North Mississippi Conferences. We recommend that no changes in present boundaries be made.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

Report No. 4 on Boundaries, adopted.

Report No. 4 of the Committee on Boundaries was adopted, as follows;

COMMITTEE ON BOUNDARIES, REPORT NO. 4.

Your Committee on Boundaries has carefully considered a memorial from Olney Station, Northwest Texas Conference (old), praying to be changed after division from the Central to the (new) Northwest Texas Conference. We recommend nonconcurrence.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

Report No. 5 on Boundaries, adopted.

Report No. 5 of the Committee on Boundaries was adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 5.

Your Committee on Boundaries has carefully considered a memorial from the Baltimore Conference asking for a change in the phraseology describing the boundary line of said Conference.

We recommend concurrence, and that the Discipline, paragraph 500 (3), page 302, be so changed as to read:

"Baltimore Conference shall embrace all that part of the state of Maryland which lies north and west of the Great Choptank River, and also the part of Caroline county, in said state, lying south and east of said river; Newcastle and Kent counties, in the state of Delaware; and so much of the states of Virginia and West Virginia as is included in the following boundary lines: Beginning at the mouth of the Potomac River; thence up said river to the county line between Stafford and King George counties; thence with said line to the Rappahannock River, and with said river (but including Fredericksburg Station, on its southern bank) to the Blue Ridge Mountains"; thence by that chain of mountains to the Holston Conference line, and following that line to East Radford on the New River, in Montgomery county, Virginia, and by that river westward (excepting Big Stony Creek appointment) to the city of Hinton, West Virginia (including Hinton), and thence to Dougher Knob, in Greenbrier county, West Virginia; thence along the divide (leaving Meadow Bluff in the Western Virginia Conference, and Clintonville in the Baltimore Conference) to Big Clear Mountain, thence to the southwest corner of Randolph county, where Pocahontas county touches Randolph county, thence with the line of those two counties to the Alleghany Mountains; thence by said mountains northward, so as to include all the territory which may be now or hereafter under our jurisdiction, and not embraced in other Conferences."

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

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Report No. 6 on Boundaries, adopted.

Report No. 6 of the Committee on Boundaries was adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 6.

Your Committee on Boundaries has had under consideration memorials from the Oklahoma Conference and from the Lawton District Conference with reference to the division of the Oklahoma Conference. We recommend that you authorize the Oklahoma Conference to divide during the incoming quadrennium in case it should deem such action wise.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

Report No. 7 on Boundaries, adopted.

Report No. 7 of the Committee on Boundaries was adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 7.

Your Committee on Boundaries has had under consideration the memorials from the Western Virginia and Baltimore Conferences with reference to changes in boundary lines. We recommend that no change be made.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

Report No. 8 on Boundaries, adopted.

Report No. 8 of the Committee on Boundaries was adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 8.

Your Committee on Boundaries has had under consideration the memorial from Scranton Church, (old) Northwest Texas Conference, requesting to be changed from the Central to the (new) Northwest Texas Conference. We recommend nonconcurrence.

(Signed.) J. M. DANNELLY, *Chairman*
C. M. HARLESS, *Secretary.*

Report No. 9 on Boundaries, postponed.

By consent of the Conference, the consideration of Report No. 9 of the Committee on Boundaries was postponed.

Report No. 10 on Boundaries, adopted.

Report No. 10 of the Committee on Boundaries was adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 10.

Your Committee on Boundaries has carefully considered the memorial from the Little Rock Conference, asking for

a change in boundary lines of the said Conference. We recommend nonconcurrence.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

Report No. 1 on Temperance, and minority report, read.

Report No. 1 of the Committee on Temperance and Other Moral and Social Questions was taken up. The minority report was also read.

Motion to substitute minority report finally lost, and majority report adopted.

J. O. A. Vaught, of the Kentucky Conference, moved that the minority report be substituted for the majority report.

B. F. Lipscomb, of the Virginia Conference, moved that the substitute be laid on the table, which motion was lost by a vote of 118 to 126.

After extended discussion, J. M. Barcus, of the Northwest Texas Conference, moved the previous question, which motion prevailed.

The substitute was lost by a vote of 134 to 137. The majority report was then adopted, as follows:

COMMITTEE ON TEMPERANCE AND OTHER MORAL AND SOCIAL QUESTIONS, REPORT NO. 1.

Your Committee on Temperance and Other Moral and Social Questions, having had before it memorials from the Mississippi and Kentucky Annual Conferences and the Los Angeles District Conference, asking this General Conference to pass a law in regard to the use of tobacco by applicants for license to preach or for admission on trial, beg leave to recommend the following:

1. Add a new paragraph to the Discipline in Section III., Chapter II., after paragraph 77, page 38, as follows:

"Answer 11. Before the ballot for the license of an applicant is taken either in the District Conference or Licensing Committee, he shall be urged to abstain from the use of tobacco for reasons, at least, of ministerial prudence."

Add a new paragraph to Section V., Chapter III., after paragraph 142, page 64, as follows:

"Answer 4. The Committee on Admission shall urge all applicants for admission on trial to abstain from the use of tobacco for reasons, at least, of ministerial prudence."

Respectfully submitted.

(Signed.) GEORGE R. STUART, *Chairman.*
L. P. BROWN, *Secretary.*

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NINTH DAY.
Adjournment.

The Conference sang the doxology, and the benediction was pronounced by Bishop John H. Vincent, of the Methodist Episcopal Church.

MAY 14.
TENTH DAY.

TENTH DAY, SATURDAY, MAY 14, 1910.

Conference meets, Bishop Hendrix in the chair.

The Conference met at 9 A.M., Bishop Hendrix in the chair.

Opening devotions.

The opening devotions were conducted by F. S. Parker, of the Louisiana Conference.

Hymn No. 137,

How sweet the name of Jesus sounds
In a believer's ear,

was sung. The eighty-fourth Psalm was read, and the Conference united in prayer.

Minutes approved.

The minutes of yesterday's session were read and approved.

Bishop Candler presides.

Bishop Candler took the chair.

Committee on Episcopacy granted leave of absence.

Collins Denny, of the Baltimore Conference, Chairman of the Committee on Episcopacy, asked leave of absence for the members of that committee to meet at once at the Battery Park Hotel, and the request was granted.

Appeals, memorials, petitions, and resolutions on Discipline changes.

The roll of Conferences was called for appeals, memorials, petitions, and resolutions proposing changes in the Discipline, and the following were presented:

LOUISIANA CONFERENCE.—A petition concerning labor, referred to the Committee on Temperance and Other Moral and Social Questions.

NEW MEXICO CONFERENCE.—A memorial from Albuquerque District, referred to the Committee on Boundaries.

ST. LOUIS CONFERENCE.—A memorial concerning paragraph 46, answer 3, referred to the Committee on Itinerancy.

SOUTH CAROLINA CONFERENCE.—A resolution fixing the residence of bishops, referred to the Committee on Episcopacy.

TENNESSEE CONFERENCE.—A resolution concerning Board of Apportionment, referred to the Committee on

Missions; a memorial concerning the power of Superintendent of Missions, referred to the Committee on Missions.

C. C. Featherstone, lay delegate of the South Carolina Conference, was granted leave of absence. — C. C. Featherstone, absent.

The list of commissions was called for reports, and there were none presented. — Call of commissions.

The list of standing committees was called for reports, and the following were presented: — Standing committees report.

The Committee on Revisals presented Reports Nos. 13, 14, and 15, which were placed on the calendar, without reading. — Reports Nos. 13, 14, 15 on Revisals, on calendar.

The Committee on Education presented Report No. 1, which was read. — Report No. 1 on Education, read.

On motion of E. C. O'Rear, of the Kentucky Conference, the rules were suspended and the report was taken up for immediate consideration. — Rules suspended and report taken up.

J. D. Hammond, of the North Georgia Conference, moved that the Chairman of the Board of Trust and the Chancellor, James H. Kirkland, of Vanderbilt University, be invited to address the Conference. — Motion that Chairman Board of Trust and Chancellor Kirkland be heard on report.

A. M. Williams, of the South Georgia Conference, rose to the point of order that a special order had been appointed for 10 o'clock this morning. — Point of order raised.

James Cannon, of the Virginia Conference, moved that the order of the day be postponed until the matter in hand be disposed of, and the motion prevailed. — Order of day postponed.

The motion of J. D. Hammond, that the Chairman of the Board of Trust and the Chancellor of Vanderbilt University be heard, prevailed. — Motion to hear Chairman of Board and Chancellor, adopted.

Bishop Hendrix, Chairman of the Board of Trust of Vanderbilt University, addressed the Conference. — Bishop Hendrix addresses Conference.

A. M. Williams, of the South Georgia Conference, moved the previous question, and the motion prevailed. — Previous question sustained.

E. C. O'Rear, of the Kentucky Conference, closed the discussion for the committee, his time being extended for the completion of his remarks. — Discussion closed.

The report of the committee was adopted, as follows: — Report No. 1 adopted.

MAY 14. TENTH DAY.

COMMITTEE ON EDUCATION, REPORT NO. 1.

Your Committee on Education has carefully considered various papers and memorials which have been submitted to it concerning the relation of Vanderbilt University to the Church, and your committee is convinced that it is necessary for a speedy and satisfactory settlement of the important questions involved that the Board of Trustees of Vanderbilt University be called to meet in special session in the city of Asheville within the next few days, to confer with your committee concerning these matters. We therefore offer the following resolution for immediate consideration:

Resolved, That the General Conference hereby requests the President of the Vanderbilt Board of Trust and the Executive Committee of the said Board to call the said Board of Trust to meet in special session in the city of Asheville not later than Wednesday, May 18, to confer with the Committee on Education concerning the important questions pertaining to the welfare of Vanderbilt University which are now under consideration by this body.

Respectfully submitted.

(Signed.) ED C. O'REAR, *Chairman.*
JAMES CANNON, *Secretary.*

Order of day further postponed.

James Cannon, of the Virginia Conference, moved that the order of the day be further suspended to receive reports of other standing committees. The motion prevailed, and reports were presented as follows:

Reports Nos. 3, 4, 5, 6, 7, 8, 9 on Missions, on calendar.

The Committee on Missions presented Reports Nos. 3 and 4, which were read and placed on the calendar; and Reports Nos. 5, 6, 7, 8, and 9, which, on motion, were placed on the calendar, without reading.

Reports Nos. 6, 7, 8 on Temperance, on calendar.

The Committee on Temperance and Other Moral and Social Questions presented Reports Nos. 6, 7, and 8, which, on motion, were placed on the calendar, without reading.

Special committees called.

The list of special committees was called for reports, and none were presented.

Resolution on temperance, referred.

W. R. Lambuth, of the Tennessee Conference, presented a resolution on temperance, which was referred to the Committee on Temperance and Other Moral and Social Questions.

Report No. 1 on Missions, order of day, taken up.

Report No. 1 of the Committee on Missions—the special order of the day—was taken from the calendar.

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B. F. Lipscomb, of the Virginia Conference, moved the adoption of the report as a whole.

Motion to adopt as a whole.

M. J. Cofer, of the North Georgia Conference, moved to amend by striking out the words "subject to approval."

Counter motion to amend.

B. F. Lipscomb, of the Virginia Conference, moved that the amendment be laid on the table.

Motion to table amendment.

The Chair ruled the motion out of order.

Chair's ruling not sustained.

Appeal was taken, and the Chair was not sustained.

The motion to lay on the table was put, and on a division vote of 151 to 77 the amendment was laid on the table.

Amendment tabled.

The report was adopted, as follows:

Report No. 1 adopted.

COMMITTEE ON MISSIONS, REPORT NO. 1.

We, your Committee on Missions, having given careful consideration to the report of the Commission on Unification of Missionary Societies and Boards, which report is signed by all the members of the commission, unanimously recommend concurrence in the following paragraphs of Chapter XI., Section I., of the Discipline:

¶ 344. The missionary operations of the Methodist Episcopal Church, South, shall hereafter be conducted under the following provisions and regulations:

Amend ¶ 345, Article I., by dropping out the words "the" before "Foreign Missions" and "of all others not" in line 7 from top of page 148, and inserting "and of such Home Missions as are," and by adding the words "the Board shall carry on its operations under two departments, viz., the Department of Foreign Missions and the Department of Home Missions," making the paragraph when amended read as follows:

"¶ 345. ARTICLE I. There shall be a Board of Missions, which shall have charge of Foreign Missions and of such Home Missions as are not provided for by the Annual Conferences. The Board shall carry on its operations under two departments, viz., the Department of Foreign Missions and the Department of Home Missions."

Amend ¶ 346, Art. II., by recasting same so as to include the woman's work, the work of the Educational and Editorial Secretaries, and to incorporate ¶ 353, Art. IX., in the body of this paragraph, the same when amended to read as follows:

"¶ 346. ART. II. Said Board shall consist of a President,

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Report No. 1 on Missions.

Vice President, a General Secretary, two Secretaries for the Department of Foreign Missions, two Secretaries for the Department of Home Missions, two Educational Secretaries, two Editorial Secretaries (one of these Secretaries in each instance shall be a woman), and thirty Managers, of whom ten shall be preachers, ten laymen, and ten women, one of whom shall be the President of the Woman's Missionary Council, the Bishops, the Treasurer of this Board, and an Assistant Treasurer who shall be a woman. The Corresponding Secretary of the Board of Church Extension, and the President of the Laymen's Missionary Movement, shall be *ex officio* members. Said Board shall be elected quadrennially by the General Conference, as follows: The President Vice President, and Managers on nomination of the Committee on Missions, the General Secretary by ballot at the time of the election of other connectional officers, the members elected to continue in office until their successors are chosen. The Board shall fill all vacancies that may occur. The Secretaries for Foreign Missions, the Secretaries for Home Missions, the Educational Secretaries, the Editorial Secretaries, the Treasurer and Assistant Treasurer, shall be elected quadrennially by the incoming Board, the women on the nomination of the Woman's Missionary Council. The officers and members shall continue in office until their successors are elected."

Make ¶ 355, Art. II., ¶ 347, Art. III., without change.

"¶ 347. ART. III. The Board shall be located in the city of Nashville, Tennessee, but its annual meeting may be held in such place and at such time as the Board shall determine."

Amend ¶ 347, Art. III., by renumbering ¶ 348, Art. IV., and recasting same so as to provide for woman's work by inserting the following: "to decide the lines of work to be committed to the Woman's Missionary Council and the amount of money to be used in the same." The paragraph when amended to read as follows:

"¶ 348. ART. IV. The Board shall have authority to regulate its own proceedings; to appropriate money to defray expenses; to establish missions; to build churches and residences for missionaries, and to build and maintain hospitals and schools; to select and publish books and other suitable literature for its work at home and abroad; to aid in the establishment and support of training schools for Christian workers, for native converts and preachers, and to coöperate with other churches in the establishment and support of such schools wherever it may be practicable; to decide the lines of work to be committed to the Woman's Mission-

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ary Council and the amount of money to be used in the same; to make provision for the missionary education of the Church; to provide for the support of superannuated missionaries and widows and orphans of missionaries who may not be provided for by any Annual Conference; to provide funds and to appropriate the same for the maintenance of all the work under its care. It shall also publish annually a statement of its transactions, naming the missions supported by it and the amount appropriated and paid to each, and lay before the General Conference a report of its operations, including the location and value of property held by the Board."

Add a paragraph to be known as ¶ 350, Article VI., defining the Department of Foreign Missions, the paragraph to read as follows:

"¶ 350. ART. VI. The Department of Foreign Missions shall administer all missions of the Church in foreign lands and the funds appropriated for the same, and shall supervise the work of the foreign missionaries on the field, who shall be subject to appointment by the Bishop in charge. This work shall be directed by the Secretaries for the Department of Foreign Missions."

Amend by making ¶ 360, Art. XVI., ¶ 351, Art. VII., and by rewriting same so as more clearly to define the Department of Home Missions and to include woman's work, the paragraph to read as follows:

"¶ 351. ART. VII. The Department of Home Missions shall administer the Home Mission enterprises of the Church, provided the Annual Conference Boards shall have charge of all missions they may establish and provide for within their bounds. Candidates for mission work under this department shall be accepted by the Committee on Candidates on the basis of candidates for foreign work as to fitness and tenure of service. When accepted, such candidates shall be nominated for appointment to the Bishop in charge of the Conference in which they are to work; provided, further, that this paragraph shall not be construed as forbidding Annual Conference Boards of Missions employing other than such candidates. The office and work of Deaconess shall be under the direction of this department. The work of this department shall be directed by the Secretaries for the Department of Home Missions."

Amend by adding a paragraph to be known as ¶ 349, Art. V., defining the duties of the General Secretary, which paragraph shall read as follows:

"¶ 349. ART. V. The General Secretary shall have direction and oversight of all the affairs of the Board, and shall be re-

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sponsible to the Board for the execution of its policies and for the administration of its funds in all departments. He shall preside at a conference of all the Secretaries of the Board to be held monthly for the consideration of the interests under their care. This conference, with the addition of three members of the Board (one of whom shall be the President of the Woman's Missionary Council), to be appointed annually by the President, shall hold a session prior to the annual meeting of the Board to consider the work and needs in the different fields, the number of persons to be employed in each, to estimate the amount that may be necessary for the support of each missionary and for the necessary expenses of the Board, submitting a full report of the same to the Board in annual session."

Amend ¶ 348, Art. IV., by numbering same ¶ 355, Art. XI., and by dropping from lines 13 and 14 from top of page 150 the words "as determined by the Board of Apportionment," and by making a new paragraph to be numbered ¶ 357, Art. XIII., including therein the entire section relative to the Executive Committee and amending said section by placing before the word "an" at the beginning of the new paragraph the words "there shall be"; by substituting the word "nine" for the word "seven" in line 13 from bottom of page; by adding "three of whom shall be women"; by substituting "decide" for "discuss" in line 8 from bottom of page, and by striking out after the word "questions" in the same line the words "of practical importance," and after the word "time" add the words "called sessions may be held as occasion shall demand." The two paragraphs when amended to read as follows:

"¶ 355. ART. XI. The Board shall meet annually to determine what fields shall be occupied as missions, the number of persons to be employed in each, and to estimate the amount that may be necessary for the support of the missions under its charge, and to apportion the same to the several Annual Conferences."

"¶ 357. ART. XIII. There shall be an Executive Committee of the Board consisting of nine members, three of whom shall be women, which shall meet quarterly and hear reports from the fields, consider and decide all questions that may arise from time to time, excepting such questions as they may deem necessary to refer to the Board. This committee shall keep a record of all of its proceedings, to be reviewed by the Board."

Amend ¶ 349, Art. V., by making same ¶ 358, Art. XIV., by substituting "missionaries" for "men" in line 5 from bottom of page 150, and by striking out the words "his operations,

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and of" from lines 2 and 3 from bottom of page 150, and by substituting "Secretaries" for "Secretary" in the same line (3), and "concerning" for "of" in line 2. The entire paragraph when amended to read as follows:

"¶ 358. ART. XIV. The Board shall employ only effective missionaries for its work, and shall require each one to make a quarterly report to the Secretaries concerning the state and prospects of the work in charge."

Change ¶ 354, Art. X., to ¶ 356, Art. XII., and amend by substituting for the word "nine" the word "eleven" in line 10 from bottom of page 152, and by striking out the word "seven" in line 8 from bottom of same page and inserting the word "nine." The paragraph when amended shall read as follows:

"¶ 356. ART. XII. Eleven members shall constitute a quorum at an annual meeting of the Board, and nine at a called meeting."

Amend by inserting a paragraph to be known as ¶ 352, Art. VIII., which shall read as follows:

"¶ 352. ART. VIII. The Educational Secretaries shall provide suggestive plans and policies for the missionary education of the Church with special reference to the Sunday school, the Epworth League, the schools and colleges of the Church, the Laymen's Missionary Movement, the Woman's Missionary Societies, and other agencies of the Church."

Amend by inserting a paragraph to be known as ¶ 353, Art. IX., which shall read as follows:

"¶ 353. ART. IX. The Editorial Secretaries shall edit the missionary periodicals of the Church, and shall have editorial supervision of all other missionary literature."

Change ¶ 366, Art. XXII., to ¶ 361, Art. XVII., and recast same so as to read as follows:

"¶ 361. ART. XVII. The Board shall conduct the Methodist Training School at Nashville, Tennessee, and the Scarritt Bible and Training School at Kansas City, Missouri (the latter is an institution chartered under the laws of the state of Missouri), for the purpose of training home and foreign missionaries and other Church workers. It shall conduct the Methodist Training School in affiliation with the Vanderbilt University, and shall elect quadrennially, on nomination of the Missionary Secretaries, a Board of Directors consisting of fifteen members, provided these shall include two Bishops, the General Secretary of the Board of Missions, the Dean of the Vanderbilt Biblical Department, the Secretary of Education, the Editor of Sunday School Literature, the Secretary of the Epworth League Board, and at least three laymen; it shall elect quadrennially, on nomination of

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the Missionary Secretaries, a President of the school who shall be *ex officio* a member of the Board of Directors; and shall appropriate annually for the maintenance of the school such sums as it may deem necessary, and take such other steps as may be required for its proper management. The Board of Directors shall meet as soon after its election as practicable, upon the call of the General Missionary Secretary, and elect from its own members a Chairman, Vice Chairman, and a Recording Secretary and Treasurer. Five members being present at any meeting shall constitute a quorum. The Board of Directors shall elect the faculty, supervise the work of the school, and do all things necessary for the successful development of the institution."

Change ¶ 352, Art. VIII., to ¶ 360, Art. XVI., and recast so as to read as follows:

"¶ 360. ART. XVI. The Treasurer shall hold the funds in safe deposit in the name of the Board of Missions, subject to the drafts of one of the Secretaries designated by the Board, payable when countersigned by the Treasurer. He shall also furnish an Annual Report, to be published with that of the Secretaries, and perform such other duties as the Board shall direct. The salary of the Treasurer and of the Assistant Treasurer shall be fixed by the Board, and each shall give bond to the Board in such sum and upon such conditions as the Board may fix. The accounts of the Board shall be examined at least annually by an expert accountant, and a report of the same made to the Board."

Amend ¶ 350, Art. VII., by making same ¶ 359, Art. XV., and by recasting same so as to include Woman's Societies and to read as follows:

"¶ 359. ART. XV. The revenue of the Board shall be derived from apportionments to be distributed to the several Annual Conferences for collection in every congregation; from the Woman's Missionary Societies, provided that the funds raised by the Woman's Missionary Societies shall be appropriated to the work established by them, or hereafter to be inaugurated under these provisions; from the Sunday school and Epworth League; and from such other plans as may be adopted by the Board or congregations; from special collections by the Secretaries and the Bishops, and from donations, annuities, and legacies."

Change ¶ 362, Art. XVIII., to ¶ 370, Art. XXVI., and recast same so as to provide bond by Treasurer and separate account of Sunday-school contributions, and to include the Treasurers of the Woman's Missionary Societies. The entire paragraph when recast will read as follows:

"¶ 370. ART. XXVI. The Treasurer of the Conference Board

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Report No. 1 on Missions.

of Missions shall give bond in such sum as the Board may require, said bond to be approved by the executive officers of the Board. He shall transmit to the Treasurer of the Board of Missions, on the first day of each month, all the moneys he may have on hand for Foreign Missions, including amounts contributed by the Sunday schools, a separate account of which shall be kept. His accounts shall be audited annually by the committee appointed by the Annual Conference Board. The Annual Conference Treasurers of the Woman's Missionary Societies shall transmit quarterly to the Assistant Treasurer of the Board of Missions all the moneys they may have on hand for the general missionary fund."

Amend by adding a new paragraph to be known as ¶ 373, Art. XXIX., which shall read as follows:

"¶ 373. ART. XXIX. The women of the Methodist Episcopal Church, South, shall conduct missionary work through an organization to be known as the Woman's Missionary Council, having a Home and a Foreign Department. It shall develop missionary work among women and children in accordance with the policy of the Board of Missions. This Council shall consist of a President, four Vice Presidents, two or more Secretaries, two Recording Secretaries, and the Corresponding Secretary, or alternate, of both the Woman's Foreign and Home Missionary Societies of each Annual Conference. The Secretaries of the Board of Missions, Assistant Treasurer, and the women who are members of the Board of Missions shall be *ex officio* members of the Woman's Missionary Council. The Council shall hold annual meetings to hear reports of the work in all fields, receive appropriations and plans from the Board of Missions, to arrange the details of the appropriation, and to consecrate the women who are accepted for service. The Council shall also plan to enlarge the membership of these societies, to increase the collections, and to further the work of missionary education among women and children. At the annual session preceding the General Conference, the Council shall elect its officers by ballot and nominate the women who are to be officers and members of the Board of Missions. The Council shall make its own by-laws and provide a constitution and by-laws for Conference and Auxiliary Societies in harmony with the constitution of the Board of Missions."

Amend by adding a new paragraph to be known as ¶ 374, Art. XXX., which shall read as follows:

"¶ 374, ART. XXX. The work of the Woman's Missionary Council shall be carried on through Conference and Auxil-

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iary Societies under the Home and Foreign Departments. Its revenue shall be derived from membership dues, life and honorary membership fees, from devises, annuities, bequests, voluntary offerings, and collections at meetings appointed in behalf of the Society; provided that fifty per cent. of the regular dues in the Woman's Home Mission Societies shall be directed by the Conference Society in which it is raised, subject to the approval of the Woman's Missionary Council.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 3 on Missions, read.

Report No. 3 of the Committee on Missions was taken from the calendar and read.

Postponement moved.

I. S. Patterson, of the Florida Conference, moved the postponement of the consideration of the report, that it might be published in the *Daily Advocate* before action should be taken upon it.

Motion to refer.

T. C. Schuler, of the Holston Conference, moved as an amendment that the report be referred to the Committee on Church Extension.

Point raised that rules must be suspended before action on report.

P. H. Linn, of the Southwest Missouri Conference, rose to the point of order that the report involved a change of Discipline, and that the rules of order must be suspended before the report could be considered.

Point sustained.

The Chair sustained the point of order, and ruled that the report was not before the Conference.

Rules not suspended, and report on calendar.

A motion to suspend the rules of order did not prevail, and the report was placed on the calendar.

Resolution to investigate charges against Bishop Morrison, from Committee on Episcopacy.

Collins Denny, of the Baltimore Conference, presented the following resolution from the Committee on Episcopacy:

Your Committee on Episcopacy report the following resolution adopted by the committee in reference to a communication received this morning by special delivery mail:

Resolved, That the communication presented to your committee, signed by W. F. Packard, purporting to be charges and specifications against Bishop H. C. Morrison, be referred to the General Conference for investigation.

(Signed.) COLLINS DENNY, *Chairman.*
E. G. B. MANN, *Secretary.*

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Collins Denny, of the Baltimore Conference, asked that the Secretary be instructed to furnish Bishop Morrison with a copy of the charges.

Bishop Morrison asks for committee of investigation.

Bishop Morrison requested the appointment of a committee of twenty-five under the Discipline, paragraph 265, to investigate the charges against him.

E. W. Alderson, of the North Texas Conference, moved that all matters involving Bishop Morrison's administration be referred to the Committee of Investigation.

Bishop Morrison's request withdrawn.

Bishop Morrison withdrew his request for a Committee of Investigation.

Various ineffectual motions.

Jerome Duncan, of the Northwest Texas Conference, rose to the point of order that only written charges and specifications could be considered.

The Chair ruled that the Conference should construe its own laws.

J. H. Eakes, of the North Georgia Conference, moved that the motion of E. W. Alderson, of the North Texas Conference, be laid on the table, and the motion prevailed.

James Cannon, of the Virginia Conference, moved that a complaint from Clay Street Church, Richmond, Va., be included in the investigation.

M. E. Lawson, of the Missouri Conference, made the point of order that such motion was out of order.

The Chair ruled the motion in order.

M. E. Lawson appealed from the ruling of the Chair, and stated the grounds of his appeal.

The ruling of the Chair was not sustained by a vote of 114 for and 148 against, and the motion was declared out of order.

Previous question ordered, and committee to investigate charges.

On motion, the previous question was ordered, and a committee of twenty-five was ordered to investigate the charges presented.

Time extended.

Collins Denny moved that the time be extended until the reports of the Committee on Episcopacy had been disposed of, and the motion prevailed.

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Statement by Collins Denny.

Collins Denny made a statement concerning complaints lodged with the Committee on Episcopacy concerning the administration of Bishop Morrison.

Motion to turn over to Conference all papers in case of Bishop Morrison accepted.

George Thornburgh, of the Little Rock Conference, moved that the Committee on Episcopacy be requested to turn over to the General Conference all papers in their hands concerning the case of Bishop Morrison.

James Cannon accepted this as an amendment to his motion.

C. M. Bishop, of the Missouri Conference, moved to lay on the table. The motion did not prevail.

Previous question taken, and Cannon's motion adopted.

F. P. Culver, of the North Alabama Conference, moved the previous question, and the motion prevailed.

The vote on the previous question was taken, and the motion of James Cannon was adopted.

Communications from Richmond and from Meadors and Jones referred to committee.

The communications from Clay Street Church, Richmond, and from W. P. Meadors and R. H. Jones, of the South Carolina Conference, were presented to the Conference by the Committee on Episcopacy and referred to the Committee of Investigation.

Committee of Investigation announced by Bishop Candler.

Bishop Candler announced the following Committee of Investigation: W. M. Cox, F. J. Prettyman, J. M. Barcus, A. C. Johnson, T. W. Lewis, S. G. Thompson, L. W. Moore, J. W. Perry, J. J. N. Kenney, J. D. Simpson, E. W. Alderson, A. J. Weeks, J. H. O'Bryant, P. M. Brown, J. W. Blackard, B. P. Allen, W. W. Watts, John O. Willson, T. A. Kerley, J. C. Reed, T. D. Ellis, H. K. Boyer, M. T. Haw, W. T. McClure, W. L. Cuninggim.

Report No. 3 on Episcopacy adopted.

The Committee on Episcopacy presented Report No. 3, which was adopted, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 3.

Your Committee on Episcopacy respectfully report that they have carefully inquired into the life and official administration of each of our bishops, most carefully investigating every complaint that has come to the knowledge of the committee against the administration of several of them, and we pass the character of the following bishops, namely: Alpheus W. Wilson, Eugene R. Hendrix, Joseph S. Key, Os-

car P. Fitzgerald, Warren A. Candler, E. Embree Hoss, and James Atkins. MAY 14. TENTH DAY.

(Signed.) COLLINS DENNY, *Chairman.*
E. G. B. MANN, *Secretary.*

Report No. 4 of the Committee on Episcopacy was presented and placed on record, as follows: Report No. 4 on Episcopacy, recorded.

COMMITTEE ON EPISCOPACY, REPORT NO. 3.

Your committee respectfully reports in compliance with the law of the Church contained in the Discipline of 1906, paragraph 330, that the appropriation for the support and traveling expenses of each of our effective bishops has been fixed at four thousand eight hundred ($4,800) dollars a year; for each of our retired bishops, two thousand four hundred ($2,400) dollars a year; for each widow of a deceased bishop, one thousand ($1,000) dollars a year.

In case the wife of a bishop is deceased and there are dependent children of a deceased bishop, the Book Committee in its discretion may allow a sum for their support not to exceed the amount allowed the widow of a deceased bishop, which is one thousand ($1,000) dollars a year.

(Signed.) COLLINS DENNY, *Chairman.*
E. G. B. MANN, *Secretary.*

The Committee on Episcopacy presented Report No. 5, which, by a rising vote, was adopted as follows: Report No. 5 on Episcopacy, adopted.

COMMITTEE ON EPISCOPACY, REPORT NO. 5.

Your Committee on Episcopacy respectfully recommends: First, that Oscar P. Fitzgerald be continued in his present relation. Second, that Joseph S. Key, according to his request presented to the General Conference, be allowed to retire from active service. Third, that Alpheus W. Wilson be given only such episcopal duty as will not impose too great a tax on him.

(Signed.) COLLINS DENNY, *Chairman.*
E. G. B. MANN, *Secretary.*

The Committee on Episcopacy presented the following resolution concerning Bishop Joseph S. Key, which was adopted: Resolution concerning Bishop Key, adopted.

In granting to Bishop Joseph S. Key the release that he asks from active episcopal service, the General Conference desires to place on record its thankfulness for his long, honorable, and useful service. Seldom does any man have an

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active, unbroken service of more than threescore years. Through all these years our beloved Bishop has gone in and out, ministering to us and to our fathers, constantly growing in the affection of the Church, and with cheerful spirit giving his best service to the upbuilding of our Zion. Bishop Key comes to the end of his active episcopal service of twenty-four years, stainless in character, serene in spirit, and steadfast in faith. In granting the request of Bishop Key, we pray that many additional days of useful service may be given him, and that God's richest blessing may continue to rest on his good gray head.

COLLINS DENNY,
G. C. RANKIN,
H. A BOAZ.

Report No. 6 on Episcopacy, on calendar.

The Committee on Episcopacy presented Report No. 6, which was read and placed on the calendar.

Delegates on leave and substituted.

Leave of absence was granted to R. R. Reid, lay delegate from the Louisiana Conference, and H. H. White substituted in his place on the Committee on Revisals.

O. W. Patton, lay delegate from the Tennessee Confrence, was substituted for O. K. Holladay.

W. H. Vincent, lay delegate from the Virginia Conference, was granted leave of absence, and George P. Adams, lay alternate, was substituted in his place.

J. M. Williams, lay delegate from the White River Conference, was granted leave of absence. F. M. Daniel, lay delegate from the White River Conference, was substituted for J. M. Williams on the Committee on Education.

Preaching services for Sunday.

The Committee on Public Worship presented the following report:

PREACHING SERVICES FOR SUNDAY, MAY 15.

METHODIST CHURCHES.

Central—Bishop E. E. Hoss, 11 A.M.; C. M. Stuart, 8 P.M.

Haywood Street—Bishop A. W. Wilson, 11 A.M.; J. F. Prettyman, 8 P.M.

North Asheville—N. L. Linebaugh, 11 A.M.; C. P. Moore, 8 P.M.

Bethel—Bishop Joseph S. Key, 11 A.M.; S. T. N. McPherson, 8 P.M.

Grace—W. F. McMurry, 11 A.M.; George S. Sexton, 8 P.M.

West Asheville—J. J. N. Kenney, 11 A.M.; L. T. Singleton, 8 P.M.

Methodist Protestant—F. N. Parker, 11 A.M.; D. W. Carter, 8 P.M.

Hendersonville—W. J. Young, 11 A.M.

Weaverville—Bishop W. A. Candler, 11 A.M.; George R. Stuart, 8 P.M.

Canton—J. W. Daniel, 11 A.M.

PRESBYTERIAN.

First—John S. Simon, 11 A.M.; W. F. Tillett, 8 P.M.

Ora Street—R. C. Beaman, 11 A.M.; W. S. Neighbors, 8 P.M.

Oakland Heights—James Cannon, 11 A.M.

BAPTIST.

First—W. B. Murrah, 11 A.M.; S. R. Hay, 8 P.M.

West End—R. P. Howell, 11 A.M.; T. W. Lewis, 8 P.M.

Biltmore—Paul M. Brown, 11 A.M.

Calvary, West Asheville—C. H. Briggs, 11 A.M.; T. J. Christian, 8 P.M.

Christian Church—F. P. Culver, 8 P.M.

COLORED CHURCHES.

M. E., College Street—A. H. Herrick, 11 A.M.; J. E. Batchelor, 8 P.M.

A. M. E., Hildebrand and Pine—S. G. Thompson, 11 A.M.; E. H. Rawlings, 8 P.M.

A. M. E. Zion, Pine and College—J. W. Boswell, 11 A.M.; T. F. Brewer, 8 P.M.

A. M. E. Zion, Hill and Buttrick—R. C. Morehead, 11 A.M.; A. M. Williams, 8 P.M.

A. M. E. Zion, Southside and French Broad—H. B. Reams, 11 A.M.; N. B. Henry, 8 P.M.

Mount Zion Baptist, Eagle Street—W. M. Cox, 3:30 P.M.; B. P. Allen, 8:30 P.M.

First Baptist, Pine and Hazzard—T. H. Ware, 11 A.M.; R. W. Browder, 8:30 P.M.

Calvary Presbyterian, Eagle Street—J. O. A. Vaught, 11 A.M.; W. T. Mathis, 8:30 P.M.

AUDITORIUM.

Missionary Mass Meeting, 3:30 P.M.—J. E. Crutchfield, S. Y. Esquivel, W. G. Cram.

Adjournment.

The Conference adjourned with the singing of the doxology, and the benediction pronounced by Wilbur P. Thirkield, D.D.

MAY 16. ELEVENTH DAY.

ELEVENTH DAY, MONDAY, MAY 16, 1910.

Conference meets, Bishop Candler in chair.

The Conference met pursuant to adjournment, Bishop Candler in the chair.

Devotional exercises.

W. C. Lovett, of the North Georgia Conference, conducted the devotional exercises, announcing Hymn No. 208,

I love thy kingdom, Lord,
The house of thine abode,

and leading in prayer.

Hymn No. 547,

Children of the heavenly King,
As we journey let us sing,

was sung by the Conference.

Minutes approved.

The minutes of the previous session were read and approved.

Bishop Key presides.

Bishop Key took the chair.

Report of Committee of Investigation in case of Bishop Morrison read and passed to record.

E. W. Alderson, of the North Texas Conference, presented the Report of the Committee of Investigation in the case of Bishop H. C. Morrison, which was read and, on motion, became a matter of record, as follows:

REPORT OF COMMITTEE OF INVESTIGATION.

Your Committee of Investigation, to whom was referred certain papers concerning the official conduct of Bishop H. C. Morrison, beg leave to submit the following:

The papers contain nothing more serious than complaints, such as come clearly within the jurisdiction of the Committee on Episcopacy, in its quadrennial examination of the lives and official conduct of the bishops. We therefore report unanimously that no trial is necessary, and return herewith the papers submitted to us.

Respectfully,

(Signed.) E. W. ALDERSON, *Chairman.*
JOHN M. BARCUS, *Secretary.*

Bar of Conference cleared.

John O. Willson, of the South Carolina Conference, moved that in order to the greatest efficiency in the work of the election, the bar be cleared, and the motion prevailed.

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Samuel Blackwell, lay alternate delegate of the North Alabama Conference, was announced as present and substituted in the place of William Hood.

Delegates substituted and returned.

T. S. DeArmond, lay delegate from the Oklahoma Conference, to whom leave of absence had been granted, resumed his seat.

C. C. Featherstone, of the South Carolina Conference, to whom leave of absence had been granted, resumed his seat.

A. F. Watkins, of the Mississippi Conference, presented the following resolutions, which were adopted:

Resolutions prescribing method of elections, adopted.

Resolved, 1. That in the election of bishops and connectional officers the roll of the Conferences shall be called, and the chairman of each delegation shall announce the number of votes cast by his delegation and count the votes into the hands of the tellers.

Resolved, 2. That the Chair shall appoint six tellers, who shall act during the election of bishops and connectional officers.

(Signed.) A. F. WATKINS,
E. O. WATSON.

Paper from Federal Council of Churches, referred.

Bishop Hendrix presented to the Conference a communication from the Federal Council of Churches in America, and it was referred to the Committee on Church Relations.

Statement by Bishop Hendrix as to meeting of Vanderbilt Trustees.

Bishop Hendrix made a statement, indicating the impossibility of holding a legal meeting of the Board of Trustees of the Vanderbilt University, reading a telegram from Jordan Stokes, Esq., of Nashville.

Rev. J. B. Hingeley, Secretary M. E. General Conference, introduced.

Rev. Joseph B. Hingeley, Secretary of the General Conference of the Methodist Episcopal Church in the United States, was introduced to the Conference.

The list of standing committees was called for reports.

Report No. 6 on Episcopacy, put on passage and adopted.

The Committee on Episcopacy presented Report No. 6.

Collins Denny, of the Baltimore Conference, moved that the report be put upon its passage, which motion prevailed.

The report was then adopted, as follows:

MAY 16. ELEVENTH DAY.

COMMITTEE ON EPISCOPACY, REPORT NO. 6.

The committee considered a memorial referred to it by the General Conference, as follows:

"Memorial to the General Conference of the Methodist Episcopal Church, South, from the Baltimore Conference.

"*Resolved*, That the Baltimore Conference of the Methodist Episcopal Church, South, memorialize the next General Conference to request the College of Bishops to carry out more fully than heretofore the requirement of the Discipline which provides that each point of law decided by the College of Bishops and published to the Church shall be accompanied by a syllabus of the case. Without such a syllabus, giving a brief statement of facts, and the points of law decided, it is at times impossible to understand the scope of the decision rendered."

We recommend concurrence.

(Signed.) COLLINS DENNY, *Chairman.*
E. G. B. MANN, *Secretary.*

Reports Nos. 7, 8, 9 on Episcopacy, on calendar.

The Committee on Episcopacy submitted Reports Nos. 7, 8, 9, which were placed on the calendar.

Reports Nos. 23, 24, 25, 26, 27, 28 on Itinerancy, on calendar.

The Committee on Itinerancy presented Reports Nos. 23, 24, 25, 26, 27, and 28, which were placed on the calendar.

Report on rights of unordained preachers withdrawn.

John O. Willson, of the South Carolina Conference, asked permission to withdraw the report of the Committee on Itinerancy concerning the rights of unordained preachers, for further consideration. The permission was granted.

Reports Nos. 16, 17 on Revisals, on calendar.

The Committee on Revisals presented Reports Nos. 16 and 17, which were placed on the calendar.

Order of day, election of bishops and others.

The order of the day having arrived, Bishop Key announced Hymn No. 221,

High on his everlasting throne,

which was sung by the Conference. W. P. Lovejoy, of the North Georgia Conference, led in prayer.

Tellers appointed.

Bishop Key appointed the following tellers: Jackson B. Cox, L. W. Davis, G. A. Sanford, Frank W. Brandon, T. D. Samford, Paul H. Linn.

Number of names on ballot.

B. F. Lipscomb, of the Virginia Conference, moved that seven names be written upon each ballot.

MAY 16. ELEVENTH DAY.

George R. Stuart, of the Holston Conference, moved as an amendment that the number of names on each ballot correspond to the number of men to be elected, which amendment was accepted, and the motion prevailed.

Tellers to retire and count ballots when collected.

John O. Willson, of the South Carolina Conference, moved that when the ballot is collected the tellers be directed to retire and count the same, which motion prevailed.

First ballot for bishops.

The first ballot for the election of bishops was taken; 303 votes were cast—necessary to a choice, 152.

The call for reports of standing committees was resumed.

Reports Nos. 18, 19, 20, 21 on Revisals, on calendar.

The Committee on Revisals presented Reports Nos. 18, 19, 20, and 21, which were placed on the calendar, without reading.

Reports Nos. 2, 3 on Education, on calendar.

The Committee on Education presented Reports Nos. 2 and 3, which were placed on the calendar, without reading.

Minority report as substitute, on calendar.

A minority report offered as a substitute for Report No. 3 was placed on the calendar.

Reports Nos. 12, 13 on Publishing Interests, on calendar.

The Committee on Publishing Interests presented Reports Nos. 12 and 13, which were placed on the calendar, without reading.

Reports Nos. 10, 11 on Episcopacy, on calendar.

The Committee on Episcopacy presented Reports Nos. 10 and 11, which were placed on the calendar, without reading.

Reports Nos. 12, 13, 14 on Church Extension, on calendar.

The Committee on Church Extension presented Reports Nos. 12, 13, and 14, which were placed on the calendar, without reading.

The list of special committees was called for reports, and none were presented.

Report No. 16 on Revisals put on passage.

The Committee on Revisals presented Report No. 16.

W. A. Christian, of the Virginia Conference, moved that this report be put upon its passage, and the motion prevailed.

Amendment accepted, and report adopted.

W. A. Christian, as secretary of the committee, offered an amendment which was accepted, and the report was adopted, as follows:

MAY 16. ELEVENTH DAY.

Report No. 16 on Revisals.

COMMITTEE ON REVISALS, REPORT NO. 16.

Your Committee on Revisals has considered the report of the bishops on the amendment to the Twenty-third Article of Religion in the Discipline, in which they say it seems evident from the returns made by the Secretaries that the amendment meets the approval of the Annual Conferences, but in view of the irregularities reported, in our judgment the amendment has not been adopted according to the requirements of the constitution of the Church, and therefore we recommend that you take such action as may be necessary to secure its adoption in the manner prescribed by the restrictive rule concerning such amendments.

Your committee recommends the following amendment:

"XXIII. *Of the Duty of Christians to Civil Authority.*

"It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be."

We recommend that the foregoing Article be transmitted to the College of Bishops with the instruction that it be submitted to the East Columbia and Montana Annual Conferences, the only Conferences to which the amendment was not submitted, as soon as possible, and that the action of these Conferences, certified by the President and Secretary, shall be sent to the Secretary of the College of Bishops and the result reported to the General Conference of 1914.

Respectfully submitted.

(Signed.) E. W. ALDERSON, *Chairman.*
W. ASBURY CHRISTIAN, *Secretary.*

The calendar was taken up.

Report No. 1 on Finance adopted.

Report No. 1 of the Committee on Finance was taken up and, on motion, adopted as follows:

COMMITTEE ON FINANCE, REPORT NO. 1.

We have had under consideration a memorial signed by G. W. Wilson and C. F. Baltzer, suggesting a financial plan for insertion in the Discipline. We recommend nonconcurrence.

(Signed.) T. S. GARRISON, *Chairman.*
C. A. SANFORD, *Secretary.*

Report No. 2 on Finance adopted.

Report No. 2 of the Committee on Finance was adopted, as follows:

MAY 16. ELEVENTH DAY.

COMMITTEE ON FINANCE, REPORT NO. 2.

We have had under consideration a memorial signed by G. Mac Featherston and others, recommending a change in the Discipline relative to time of taking collections. We recommend nonconcurrence.

(Signed.) T. S. GARRISON, *Chairman.*
C. A. SANFORD, *Secretary.*

Report No. 3 on Finance adopted.

Report No. 3 of the Committee on Finance was adopted, as follows:

COMMITTEE ON FINANCE, REPORT NO. 3.

We have had under consideration a memorial signed by A. J. Lamar and others, providing for payment of expenses of commissions, fraternal delegates, and others. We recommend concurrence.

(Signed.) T. S. GARRISON, *Chairman.*
C. A. SANFORD, *Secretary.*

Resolutions to make Report No. 3 effective, adopted.

To make the above effective, the following resolutions were adopted:

Resolved, 1. That the expenses of all commissions, fraternal delegates, and others ordered by the General Conference, together with our share of the expenses of the Federal Council of Churches, be paid out of the collection for expenses of General Conference delegates.

Resolved, 2. That the Publishing Agents, who are the treasurers of the General Conference fund, in making the assessment for support of the General Conference, be and hereby are instructed to add to said assessment a sum sufficient to meet the additional expenses provided for in the first resolution.

(Signed.) A. J. LAMAR,
F. N. PARKER,
J. H. MCCOY.

Report No. 4 on Finance adopted.

Report No. 4 of the Committee on Finance was adopted, as follows:

COMMITTEE ON FINANCE, REPORT NO. 4.

We have had under consideration memorials from the Western North Carolina and Memphis Conferences, asking that the Discipline be so changed as to place the responsibility of raising all the collections wholly upon the laymen.

We beg to recommended the insertion in the Discipline, after Question 13, ¶ 87, page 43, the following:

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"14. Has a missionary committee been elected for each church, and do they assist the preacher in charge in collecting the connectional claims?"

(Signed.) T. S. GARRISON, *Chairman.*
C. A. SANFORD, *Secretary.*

Report No. 2 on Itinerancy called up.

Report No. 2 of the Committee on Itinerancy was taken from the calendar.

Result of first ballot for bishops announced.

Pending the discussion of the report the tellers announced the result of the first ballot for bishops, as follows: Total number of votes cast, 303; necessary to a choice, 152. Collins Denny, 229; John C. Kilgo, 178; W. B. Murrah, 133; W. F. McMurry, 102; W. R. Lambuth, 90; H. M. Du Bose, 86; E. D. Mouzon, 85; R. G. Waterhouse, 82; W. N. Ainsworth, 77; J. H. McCoy, 73; F. P. Culver, 65; J. E. Dickey, 58; N. L. Linebaugh, 58; G. C. Rankin, 57; James Cannon, 50; W. F. Tillett, 39; F. M. Thomas, 35; S. R. Hay, 30; F. N. Parker, 34; G. B. Winton, 23; W. J. Young, 25; C. M. Bishop, 20; W. D. Bradfield, 23; A. J. Lamar, 24; J. M. Moore, 24; E. W. Alderson, 5; Gross Alexander, 15; B. P. Allen, 1; D. L. Anderson, 7; S. Anderson, 7; John M. Barcus, 2; J. A. Batchelor, 1; R. C. Beaman, 1; L. F. Beaty, 1; R. H. Bennett, 1; J. W. Blackard, 1; H. A. Boaz, 14; C. H. Briggs, 7; Robert W. Browder, 1; E. B. Chappell, 5; W. A. Christian, 3; J. L. Clark, 2; Merritt J. Cofer, 1; J. W. Daniel, 14; U. V. W. Darlington, 13; G. H. Detwiler, 7; James H. Eakes, 3; Thomas D. Ellis, 2; J. S. Frazer, 5; V. A. Godbey, 1; O. E. Goddard, 6; John D. Hammond, 10; C. M. Harless, 2; J. E. Harrison, 2; M. T. Haw, 2; W. G. Hefley, 1; J. P. Hilburn, 2; R. W. Hood, 1; T. N. Ivey, 2; F. S. H. Johnston, 2; J. J. N. Kenney, 11; Thomas A. Kerley, 2; James Kilgore, 1; B. F. Lipscomb, 10; W. P. Lovejoy, 1; A. P. Lyon, 2; E. G. B. Mann, 8; W. T. McClure, 1; R. A. Meek, 3; James W. Moore, 2; John R. Nelson, 1; J. M. Peterson, 2; F. J. Prettyman, 5; D. B. Price, 1; J. G. Putman, 1; E. H. Rawlings, 2; J. C. Reed, 1; E. V. Regester, 1; F. Richardson, 2; J. C. Rowe, 1; John H. Scruggs, 1; George S.

Sexton, 2; T. E. Sharp, 10; M. H. Smith, 1; J. O. A. Vaught, 3; E. O. Watson, 3; J. H. Weaver, 2; John O. Willson, 17; W. H. Winton, 4; W. J. Carpenter, 4; J. A. Anderson, 6; G. C. Kelly, 10; J. S. French, 1; J. T. Daves, 2; W. T. Bolling, 1; W. T. Herbert, 2; J. E. Moore, 1; J. S. Jenkins, 2; F. Walton, 3; H. M. Hamill, 6; J. P. McFerrin, 1; A. Monk, 2; H. C. Tucker, 4; S. H. Wainright, 6; W. B. Palmore, 4; J. A. Rice, 7; J. A. Sharp, 2; M. L. Carlisle, 1; J. W. Quillian, 1; J. D. Simpson, 3; W. C. Hill, 5; G. W. Reid, 2; Thomas Carter, 2; W. W. Pinson, 14; C. W. Byrd, 8.

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Collins Denny, of the Baltimore Conference, and John C. Kilgo, of the North Carolina Conference, each having received a majority of all the votes cast, were declared elected bishops of the Methodist Episcopal Church, South.

Collins Denny and J. C. Kilgo elected.

On motion, the time was extended for taking a second ballot.

Time extended.

C. H. Briggs, of the Southwest Missouri Conference, moved that when we adjourn it be to meet at 3 o'clock this afternoon, which motion prevailed.

Afternoon session to be held.

The second ballot for bishops was taken.

Second ballot for bishops taken.

The Conference adjourned with the doxology, Rev. Joseph B. Hingeley pronouncing the benediction.

Adjournment.

AFTERNOON SESSION.

Conference met pursuant to adjournment, Bishop Key in the chair.

Conference meets.

The opening devotions were conducted by I. S. Patterson, of the Florida Conference, who announced Hymn No. 1,

Opening devotions.

O for a thousand tongues to sing
My great Redeemer's praise,

led the Conference in prayer, and read a portion of the twelfth chapter of the Epistle to the Romans.

The minutes of the morning's session were read and approved.

Minutes approved.

MAY 16. ELEVENTH DAY.

Cane presented to Bishop Atkins.

Bishop Hoss rose to a question of personal privilege, and presented a handsome gold-headed cane to Bishop James Atkins, the gift of the Canton (North Carolina) congregation.

Bishop Hoss in chair.

Bishop Hoss took the chair.

Result of second ballot for bishops announced.

The second ballot for bishops was announced. Votes cast, 300; necessary to a choice, 151. The result was as follows: W. B. Murrah, 165; W. R. Lambuth, 119; W. F. McMurry, 109; H. M. Du Bose, 108; E. D. Mouzon, 104; R. G. Waterhouse, 101; W. N. Ainsworth, 92; J. H. McCoy, 90; J. E. Dickey, 49; F. P. Culver, 48; O. E. Brown, 46; James Cannon, 42; G. C. Rankin, 42; N. L. Linebaugh, 41; F. N. Parker, 32; F. M. Thomas, 30; W. F. Tillett, 28; S. R. Hay, 28; J. M. Moore, 21; W. J. Young, 16; W. W. Pinson, 14; G. B. Winton, 14; C. M. Bishop, 10; J. W. Daniel, 10; A. J. Lamar, 15; E. G. B. Mann, 8; Gross Alexander, 5; E. B. Chappell, 4; G. H. Detwiler, 4; W. J. Carpenter, 4; J. J. N. Kenney, 4; J. D. Hammond, 7; T. E. Sharp, 4; C. W. Byrd, 3; G. C. Kelly, 3; J. A. Anderson, 2; J. A. Rice, 2; J. E. Crutchfield, 2; S. H. Wainright, 2; J. H. Weaver, 2; John O. Willson, 2; W. T. McClure, 2; B. F. Lipscomb, 2; Paul H. Linn, 2; George S. Sexton, 2; J. C. Rowe, 2; D. B. Price, 2; R. A. Meek, 2; E. W. Alderson, 3; David L. Anderson, 3; S. Anderson, 3; H. A. Boaz, 3; W. D. Bradfield, 5; C. H. Briggs, 2; H. M. Hamill, 2; and R. C. Beaman, R. H. Bennett, F. W. Brandon, T. F. Brewer, R. W. Browder, U. V. W. Darlington, J. S. French, J. S. Frazer, O. E. Goddard, J. E. Harrison, M. T. Haw, N. B. Henry, J. P. Hilburn, W. C. Hill, Plato Durham, F. S. H. Johnston, H. B. Johnston, Albert P. Lyon, S. Miller, R. Monk, W. B. Palmore, S. A. Steel, J. W. Reed, E. H. Rawlings, J. H. Scruggs, J. D. Simpson, and H. C. Tucker, each received one vote.

W. B. Murrah elected.

W. B. Murrah, of the North Mississippi Conference, having received 165 votes, a majority of the votes cast, was declared elected a bishop of the Methodist Episcopal Church, South.

MAY 16. ELEVENTH DAY.

The third ballot for bishops was ordered and taken.

Third ballot for bishops ordered.

Paul H. Linn, of the Southwest Missouri Conference, resigned as teller, and J. H. Hinemon, of the Little Rock Conference, was substituted in his place.

Teller substituted.

The consideration of Report No. 2 of the Committee on Itinerancy was resumed.

Report No. 2 on Itinerancy resumed.

Paul H. Linn, of the Southwest Missouri Conference, moved the pending question, but the motion did not prevail.

Motion for pending question fails.

J. D. Simpson, of the North Alabama Conference, moved the previous question, and the motion prevailed.

Previous question ordered.

The question being put on the amendment offered by E. G. B. Mann, of the Kentucky Conference, with consent to strike out the phrases concerning "Japanese preachers and Key West," was lost.

Amendment lost.

The minority report was adopted by a vote of 194 to 90. The report is as follows:

Minority Report No. 2 on Itinerancy adopted.

COMMITTEE ON ITINERANCY, MINORITY REPORT NO. 2.

The undersigned minority of the Committee on Itinerancy beg leave most respectfully to dissent from the judgment of the majority, and offer as a substitute for their report the following:

Having carefully considered all the memorials and resolutions submitted on the subject of removal of the time limit, we recommend concurrence in the memorials from the North Georgia Conference and the South Georgia Conference, which ask that no change be made in the Discipline on this subject.

(Signed.) JOHN O. WILLSON, J. H. O'BRYANT, JOHN M. BARCUS, H. B. JOHNSTON, J. H. MCCOY, W. M. COX, FRANK RICHARDSON, J. M. PETERSON, J. C. REED, M. T. HAW, J. W. BOSWELL, I. S. PATTERSON.

J. P. Hilburn, of the Florida Conference, asked unanimous consent that the words "except the preachers stationed at Key West, Florida Conference," be stricken out, and the request was granted.

Words stricken out by consent.

Report No. 3 of the Committee on Itinerancy was adopted, as follows:

Report No. 3 on Itinerancy adopted.

MAY 16. ELEVENTH DAY.

COMMITTEE ON ITINERANCY, REPORT NO. 3.

We, your Committee on Itinerancy, beg leave to submit the following report:

We have had under consideration a resolution signed by V. A. Godbey, E. D. Mouzon, and A. J. Weeks, asking that paragraph 99, answer 2, of the Discipline, be amended by the insertion of the following:

After "Annual Conference organs" in line four from the top of page 52, Discipline of 1906: "Provided, nevertheless, that when in the opinion of the majority of bishops the exigencies of a given charge shall so require, a bishop may continue a preacher for a longer time than four years successively."

We recommend nonconcurrence.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Reports Nos. 4-9 on Itinerancy, as to time limit, dropped from calendar.

On motion of J. A. Burrow, of the Holston Conference, Reports Nos. 4, 5, 6, 7, 8, and 9 of the Committee on Itinerancy, referring to the time limit, upon which action had already been taken, were stricken from the calendar.

Report No. 10 on Itinerancy adopted.

Report No. 10 of the Committee on Itinerancy was adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 10.

We, your Committee on Itinerancy, beg leave to submit the following report:

We have had under consideration a memorial from the Oklahoma Annual Conference of the Methodist Episcopal Church, South, praying that the Discipline be amended so as to provide that the following committees of an Annual Conference shall stand through a quadrennium: The Committee on Admission, Books and Periodicals, and Conference Relations, District Conference Journals, Memoirs, Sabbath Observance, Spiritual State of the Church, and Temperance.

We recommend nonconcurrence.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Report No. 11 on Itinerancy adopted.

Report No. 11 of the Committee on Itinerancy was adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 11.

We, your Committee on Itinerancy, beg leave to submit the following report:

We have had under consideration a memorial from the

Mississippi Annual Conference asking that the minute questions of the Church, Quarterly, District, and Annual Conferences be amended by the addition of the question: "What has been raised for the orphan's home?"

We recommend nonconcurrence.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Report No. 12 on Itinerancy amended and adopted.

Report No. 12 of the Committee on Itinerancy was presented.

O. T. Hotchkiss, of the Texas Conference, moved to amend by inserting, "To be asked at the Fourth Quarterly Conference of each year." The amendment was accepted and the report adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 12.

We, your Committee on Itinerancy, beg leave to submit the following report:

We have considered a resolution signed by Thomas H. Ware and others asking that the following question be inserted in the list of Quarterly Conference questions in ¶ 87:

"30. Who are the trustees of church property? (4)"

We recommend concurrence.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Report No. 13 on Itinerancy amended and adopted.

Report No. 13 of the Committee on Itinerancy, recommending nonconcurrence, was taken from the calendar.

J. M. Barcus, of the Northwest Texas Conference, moved to strike out the word "non," and the motion prevailed. The report as amended was adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 13.

We, your Committee on Itinerancy, beg leave to submit the following report:

We have had under consideration a resolution signed by John M. Barcus and others asking that paragraph 52 of the Discipline be amended by inserting two new questions in appropriate place and properly numbered, as follows:

"Ques. 7. Who are received from other Churches as local preachers?"

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"Ques. 8. Who are received from other Churches as traveling preachers?"

We recommend concurrence.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Third ballot for bishops announced.

The third ballot for bishops was announced. Votes cast, 298; necessary to a choice, 150. The vote was as follows: W. R. Lambuth, 138; E. D. Mouzon, 132; R. G. Waterhouse, 132; H. M. Du Bose, 108; W. F. McMurry, 105; James H. McCoy, 103; W. N. Ainsworth, 98; J. E. Dickey, 50; N. L. Linebaugh, 38; G. C. Rankin, 30; O. E. Brown, 29; James Cannon, 29; F. N. Parker, 25; Frank P. Culver, 24; F. M. Thomas, 18; J. M. Moore, 16; Wilbur F. Tillett, 12; S. R. Hay, 11; G. B. Winton, 10; W. J. Young, 9; John O. Willson, 6; E. G. B. Mann, 5; Gross Alexander, 5; C. M. Bishop, 5; J. W. Daniel, 4; G. H. Detwiler, 4; U. V. W. Darlington, 3; J. D. Hammond, 3; J. J. N. Kenney, 3; A. J. Lamar, 3; W. W. Pinson, 3; T. E. Sharp, 3; R. H. Bennett, 2; C. H. Briggs, 2; J. S. French, 2; W. C. Hill, 2; J. S. Frazer, 2; B. F Lipscomb, 2; S. H. Wainright, 2; J. D. Simpson, 2; and H. A. Boaz, Jerome Duncan, G. C. Kelly, J. A. Baylor, C. W. Byrd, W. J. Carpenter, J. E. Harrison, Paul H. Linn, Albert P. Lyon, W. B. Palmore, D. B. Price, J. C. Reed, A. J. Weeks, and A. F. Watkins, received one each.

No election.

No one having received a majority, there was no election.

Fourth ballot for bishops taken.

The fourth ballot for bishops was ordered and taken.

Adjournment.

On motion, the Conference adjourned with the singing of the doxology, the benediction being pronounced by Rev. J. S. Simon.

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TWELFTH DAY, TUESDAY, MAY 17, 1910.

Conference meets.

The Conference met at 9 o'clock A.M., Bishop Hoss in the chair.

Opening devotions.

John M. Moore, editor of the *Daily Advocate,* conducted the opening devotions, reading the thirteenth chapter of First Corinthians. Hymn No. 180,

All hail the power of Jesus' name,
Let angels prostrate fall,

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was sung by the Conference.

The Conference was led in prayer by John M. Moore, after which Hymn No. 312,

O happy day that fixed my choice
On thee, my Saviour and my God,

was sung by the Conference.

Minutes approved.

The minutes of yesterday afternoon's session were read and approved.

Fourth ballot for bishops announced.

The fourth ballot for bishops was announced, as follows: Votes cast, 300; defective votes, 5; votes counted, 295; necessary to a choice, 148. The result was as follows: Walter R. Lambuth, 163; R. G. Waterhouse, 163; E. D. Mouzon, 155; James H. McCoy, 131; H. M. Du Bose, 103; W. F. McMurry, 91; W. N. Ainsworth, 87; N. L. Linebaugh, 25; G. C. Rankin, 23; F. N. Parker, 18; F. M. Thomas, 15; F. P. Culver, 17; James Cannon, 24; O. E. Brown, 15; J. E. Dickey, 40; W. F. Tillett, 13; J. M. Moore, 12; C. M. Bishop, 8; S. H. Wainright, 6; J. D. Hammond, 5; S. R. Hay, 3; Gross Alexander, 3; J. W. Daniel, 3; A. J. Lamar, 4; W. J. Young, 3; W. W. Pinson, 5; B. F. Lipscomb, 3; R. H. Bennett, 2; G. H. Detwiler, 2; J. E. Crutchfield, 2; T. E. Sharp, 2; J. A. Rice, 2; J. D. Simpson, 2; and E. W. Alderson, H. A. Boaz, E. B. Chappell, E. M. Glenn, J. A. Baylor, G. C. Kelly, C. W. Byrd, J. S. Fraser, J. E. Harrison, J. J. N. Kenney, Paul H. Linn, B. D. Price, G. B. Winton, and J. W. Reed, received one each.

W. R. Lambuth, R. G. Waterhouse, and E. D. Mouzon elected.

W. R. Lambuth, of the Tennessee Conference; R. G. Waterhouse, of the Holston Conference; and E. D. Mouzon, of the West Texas Conference, each having received a majority of the votes cast, were declared elected bishops of the Methodist Episcopal Church, South.

Dr. T. H. Lewis introduced.

Dr. T. H. Lewis, Fraternal Messenger from the Methodist Protestant Church, was introduced to the Conference.

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Fifth ballot for bishops taken.

The fifth ballot for bishops was ordered and taken.

Report No. 10 on Episcopacy, passing character of Bishop Morrison.

C. H. Briggs, chairman, presented Report No. 10 of the Committee on Episcopacy, passing the character of Bishop H. C. Morrison. The report is as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 10.

Your Committee on Episcopacy reports the passage of the character of Bishop H. C. Morrison without objection.

(Signed.) C. H. BRIGGS, *Chairman.*
E. G. B. MANN, *Secretary.*

Report No. 11 on Episcopacy presented.

Report No. 11 of the Committee on Episcopacy was presented.

Motions to table, amend, recommit, nonconcur, etc., do not prevail.

J. L. Clark, of the Kentucky Conference, moved to lay it on the table, and the motion did not prevail.

J. L. Clark offered the following amendment:

After Episcopacy strike out all to "We recommend that Bishop Morrison," etc.; after "effective" strike out all through "quadrennium," making the report as amended read: "We recommend that Bishop Morrison be continued effective."

The amendment was lost by a vote of 132 to 135.

S. G. Thompson, of the Oklahoma Conference, moved that the report be recommitted.

J. W. Boswell, of the North Mississippi Conference, moved as a substitute that we nonconcur, and the motion was declared out of order.

G. C. Rankin, of the North Texas Conference, moved as a substitute that Bishop Morrison be put upon the superannuate list, and the motion was ruled out of order.

Words inserted by consent, and report adopted.

By unanimous consent, the committee inserted the words, "the efficiency of," and the report was adopted, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 11.

We, your Committee on Episcopacy, have had before us certain complaints concerning the efficiency of the administration of Bishop H. C. Morrison, which were fully sustained. In view of the assurances which Bishop Morrison has given us that the things complained of will be omitted in

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the future, we recommend that Bishop Morrison be continued effective, but we request the bishops to give him light work for the coming quadrennium.

(Signed.) C. H. BRIGGS, *Chairman.*
E. G. B. MANN, *Secretary.*

Fifth ballot for bishops announced.

The fifth ballot for bishops was announced. Votes cast, 299; necessary to a choice, 150. The result was as follows: J. H. McCoy, 139; H. M. Du Bose, 67; W. N. Ainsworth, 37; W. F. McMurry, 36; James Cannon, 6; F. M. Thomas, 3; N. L. Linebaugh, 3; J. J. N. Kenney, 2; and I. W. Cooper, F. P. Culver, James E. Dickey, J. D. Hammond, W. K. Piner, G. C. Rankin, and S. H. Wainright, each received one vote.

No election.

No one having received a majority, there was no election.

Sixth ballot taken.

The sixth ballot for bishops was ordered and taken.

Credentials of Dr. T. H. Lewis, Fraternal Messenger from Methodist Protestant Church, read.

The Secretary read the credentials of Dr. T. H. Lewis, Fraternal Messenger from the Methodist Protestant Church.

WESTMINSTER, MD., May 9, 1910.

To the General Conference of the Methodist Episcopal Church, South.

Dear Brethren: I have the honor of informing you that the General Conference of the Methodist Protestant Church at its last session held in Pittsburg, Pa., in May, 1908, adopted the following paper, and that the bearer hereof, Rev. T. H. Lewis, D.D., the President of the General Conference, was made the chairman of the commission which was named for the purpose described in the resolutions:

"The General Conference of the Methodist Protestant Church, assembled in Pittsburg, May 15, 1908, has received a deputation presenting resolutions adopted by the General Conference of the Methodist Episcopal Church proposing the renewal of organic fellowship with them as the beginning of a movement for a reunited and common Methodism in America.

"We hail with joy this token of the triumph of love and unity in the Church of the loving Christ, and it is our earnest desire to prove ourselves worthy of the honor conferred upon us in being made the recipient of these proposals. It is our conviction that the Church is learning new lessons and is being prepared for new duties by the movement so unmistakably beginning in many directions toward

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a common center. Rejoicing in all these, as we do, it will not seem strange that the movement for a reunited and common Methodism in America should be most attractive to us and most nearly concern our own obligations.

"All our history and traditions are connected with Methodism, and while we are few in numbers compared with the two great bodies of Episcopal Methodism, we have an advantage over both of them, perhaps, in that we are distributed over all sections of our country. And it may be that this circumstance constitutes an obligation upon us to respond to the powerful and loving appeal of the Methodist Episcopal Church with loving and appreciative heartiness, and to carry on this appeal to the Methodist Episcopal Church, South, and to other Methodist bodies in America, until the sun shall no more rise upon the divided and scattered children of Wesley, but our united country shall rejoice in a united Church that will need no other name than 'the Methodist Church of America.'

"We, therefore, solemnly dedicate ourselves to this service; and praying for the divine blessing upon the effort, and for divine guidance in all the steps that may be taken, resolve,

"1. That a commission, consisting of nine members, be appointed by this Conference for the purpose of meeting with a like commission of the Methodist Episcopal Church, of the Methodist Episcopal Church, South, and of other Methodist Churches in this country, to promote and complete as far as may be possible the reunion of Methodists in America.

"2. That this commission shall report to the next General Conference a full account of their proceedings, together with their suggestions for further action of the Conference.

"And may the blessing of Almighty God, in his wisdom, grace, and peace, be with this commission, and with the Churches they may visit, 'for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ.'"

CHARLES H. BECK,
Secretary General Conference Methodist Protestant Church.

Dr. Lewis addressed Conference.

Dr. Lewis addressed the Conference.

Bishop Hoss responds.

Bishop Hoss responded to the address, and the Conference joined in singing,

Blest be the tie that binds
Our hearts in Christian love.

MAY 17. TWELFTH DAY.

The following resolutions, offered by John O. Willson, of the South Carolina Conference, were adopted:

Resolutions on the address of Dr. Lewis and its subject.

Resolved, 1. That we have heard with profound joy the eloquent and able address of Dr. Lewis.

Resolved, 2. That the subject of his great address be referred to the Committee on Church Relations.

(Signed.) JOHN O. WILLSON,
M. B. KELLY.

The address to be printed.

The following resolution concerning the address of Dr. T. H. Lewis, Fraternal Messenger from the Methodist Protestant Church to the General Conference of the Methodist Episcopal Church, South, was adopted:

Resolved, That the Publishing Agents be instructed to print ten thousand copies of the address of Dr. Lewis in convenient form and suitable style for sale among our people.

(Signed.) PERRY S. RADER,
W. H. WINTON,
J. R. PEPPER.

Sixth ballot for bishops announced.

The sixth ballot for bishops was announced. Number of votes cast, 300; necessary to a choice, 151; resulting as follows: James H. McCoy, 153; H. M. Du Bose, 62; W. F. McMurry, 36; W. N. Ainsworth, 23; F. M. Thomas, 8; James Cannon, 4; H. B. Johnston, 4; N. L. Linebaugh, 2; J. J. N. Kenney, 2; and I. W. Cooper, F. P. Culver, G. H. Detwiler, J. E. Dickey, W. F. Tillett, W. J. Young, and S. H. Wainright, each received one vote.

J. H. McCoy elected.

J. H. McCoy, of the North Alabama Conference, having received a majority of the votes cast, was declared elected a bishop of the Methodist Episcopal Church, South.

Bishops elect invited to platform.

On motion of John O. Willson, of the South Carolina Conference, the newly elected bishops were invited to occupy seats on the platform.

Time and place of ordaining bishops.

Bishop Alpheus W. Wilson announced that the ordination of the newly elected bishops would take place in the Central Methodist Church at 3 o'clock on Thursday afternoon.

MAY 17. TWELFTH DAY.

Leave of absence and substitutions were granted and made as follows:

Leave of absence and substitutions.

T. N. Ivey, of the North Carolina Conference, succeeds J. C. Kilgo as chairman of the North Carolina Conference delegation.

M. Bradshaw, clerical alternate from the North Carolina Conference, takes the place of J. C. Kilgo, and has been elected a member of the Committee on Episcopacy.

George W. Read, clerical alternate of the North Alabama Conference, was seated in the place of James H. McCoy, elected bishop, and he takes his place on the Committee on Itinerancy.

W. B. Taylor, clerical alternate of the Tennessee Conference, takes the place of W. R. Lambuth, elected bishop.

The Committee on Episcopacy reported the name of C. H. Briggs as chairman, in the place of Collins Denny, elected bishop.

I. P. Martin, clerical alternate of the Holston Conference, was substituted for R. G. Waterhouse, elected bishop.

F. W. Brandon, of the North Alabama Conference, requested to be relieved as teller, and F. M. Daniel, of the White River Conference, was substituted in his place.

Afternoon session ordered.

On motion of W. N. Ainsworth, of the South Georgia Conference, it was ordered that when the Conference adjourn it be to meet at 3 P.M. to-day.

Report No. 12 on Episcopacy, on calendar.

C. H. Briggs, chairman, presented Report No. 12 of the Committee on Episcopacy, and it was placed on the calendar.

Ballot taken for Book Editor and Editor of Review.

A ballot was ordered and taken for Book Editor and Editor of the *Review,* resulting as follows: Number of votes cast, 286; necessary to a choice, 144; and

Gross Alexander elected.

Gross Alexander having received 274 votes, the majority of the votes cast, was declared elected Book Editor and Editor of the *Review.*

Adjournment.

The Conference adjourned with the doxology, the benediction being pronounced by Dr. T. H. Lewis.

AFTERNOON SESSION.

MAY 17. TWELFTH DAY.

The Conference met pursuant to adjournment at 3 P.M., Bishop Hoss in the chair.

Conference meets.

John O. Willson, of the South Carolina Conference, conducted the opening devotions. Hymn No. 208,

Opening devotions.

I love thy kingdom, Lord,
The house of thine abode,

was sung, and the Conference was led in prayer, after which Hymn No. 388,

A charge to keep I have,
A God to glorify,

was sung.

The minutes of this morning's session were read and approved.

Minutes approved.

Bishop Morrison took the chair.

Bishop Morrison in chair.

A communication from the Board of Trustees was read and referred to the Committee on Education.

Paper from Trustees, referred.

The following telegram was read:

Greetings from Little Rock Conference Society.

STAMPS, ARK., May 16, 1910.

General Conference Methodist Episcopal Church, South, Asheville, N. C.

The Little Rock Conference Woman's Home Mission Society, in annual session, sends greetings. See Romans xvi. 1, 2.

(Signed.) MRS. A. E. SPERLING, *Secretary.*

E. M. Glenn, of the North Alabama Conference, asked permission to withdraw the minority report to Report No. 3 of the Committee on Education, and the request was granted.

Minority report No. 3 on Education withdrawn.

Leave of absence was granted to H. P. Williams and B. G. Gregg, lay delegates from the South Carolina Conference.

Leave of absence and substitutions.

T. D. Sanford, lay delegate from the Alabama Conference, was granted leave of absence after to-day.

I. P. Martin, clerical delegate of the Holston Conference, was substituted on the Committee on Episcopacy for R. G. Waterhouse, bishop elect.

MAY 17. TWELFTH DAY.

S. B. Turrentine, clerical alternate of the Western North Carolina Conference, was substituted for T. F. Marr for the remainder of the session.

F. J. Prettyman, clerical delegate of the Baltimore Conference, was substituted for Collins Denny, bishop elect, on the Committee on Episcopacy.

Invitations to hold Conference in San Antonio and Atlanta, referred.

Invitations were read from San Antonio, Tex., and Atlanta, Ga., asking that the next session of the General Conference be held in these cities. The invitations were referred to the Committee on General Conference Entertainment.

Ballot taken for Editor of Advocate.

A ballot was taken for Editor of the *Christian Advocate*.

Reports were called for from the standing committees.

Reports Nos. 14, 15, and 16 on Publishing Interests, on calendar.

Reports Nos. 14, 15, and 16 of the Committee on Publishing Interests were placed on the calendar without reading.

Report No. 17 of the Committee on Publishing Interests was read and placed on the calendar.

Reports Nos. 4 and 5 on Education, on calendar.

Report No. 4 of the Committee on Education was read and placed on the calendar.

Report No. 5 of the Committee on Education was placed on the calendar without reading.

Special order for consideration of Report No. 4 on Education.

James Cannon, of the Virginia Conference, moved that 10 o'clock to-morrow be made a special order for the consideration of Report No. 4 of the Committee on Education, and the motion prevailed.

First ballot for Editor of Advocate announced.

The first ballot for Editor of the *Christian Advocate* was announced. Number of votes cast, 294; necessary to a choice, 148, resulting as follows: G. B. Winton, 127; T. N. Ivey, 44; J. M. Moore, 35; E. W. Alderson, 27; W. C. Lovett, 27; H. M. Du Bose, 21; J. A. Burrow, 4; C. M. Bishop, 3; James Cannon, 2; and W. A. Christian, R. A. Meek, R. E. Stackhouse, and W. B. Palmore, each received one vote.

No election, and second ballot taken.

No one having received a majority, there was no election, and a second ballot was taken.

Notice of amendments to Report No. 3 on Revisals.

Notice was given of amendments to be inserted in Report No. 3 of the Committee on Revisals.

MAY 17. TWELFTH DAY.

The call for reports from standing committees was resumed.

Reports Nos. 10, 11, and 12 of the Committee on Missions were presented and placed on the calendar without reading.

Reports Nos. 10, 11 and 12 on Missions, on calendar.

Report No. 9 of the Committee on Finance was read and placed on the calendar.

Report No. 9 on Finance on calendar.

Report No. 10 of the Committee on Finance was read.

Report No. 10 on Finance, adopted.

T. S. Garrison, of the Texas Conference, moved that the rules be suspended and the report put upon its passage. The motion prevailed, and the report was adopted, as follows:

COMMITTEE ON FINANCE, REPORT NO. 10.

Your committee has had under consideration the report of the Board of Trustees of the Methodist Episcopal Church, South.

We beg to recommend concurrence in the said report and to recommend the following named gentlemen as members of the Board: Goodloe Cockrill for eight years; Preston Vaughn for eight years; A. J. Lamar for eight years; Thomas S. Weaver for eight years; J. R. Stewart for eight years; A. F. Watkins for four years.

(Signed.) T. S. Garrison, *Chairman.*
C. A. Sanford, *Secretary.*

Second ballot for Editor of Advocate reported.

The second ballot for Editor of the *Christian Advocate* was reported. Number of votes cast, 293; necessary to a choice, 147. The result was as follows: G. B. Winton, 128; T. N. Ivey, 93; E. W. Alderson, 14; H. M. Du Bose, 11; W. C. Lovett, 9; C. M. Bishop, 2; James Cannon and J. A. Burrow, one each.

No election, and third ballot taken.

No one having received a majority, a third ballot was taken.

The call for reports from standing committees was resumed.

Report No. 3 on Church Relations, adopted.

Report No. 3 of the Committee on Church Relations was read. W. J. Young, of the Virginia Conference, moved a suspension of the rules, that the report might be put upon its passage. The motion prevailed, and the report was adopted, as follows:

MAY 17. TWELFTH DAY.

COMMITTEE ON CHURCH RELATIONS, REPORT NO. 3.

Your committee gave careful consideration to the following resolution, presented by C. H. Briggs and A. F. Watkins, and recommend its adoption:

"*Resolved*, That we are in hearty accord with the hope expressed by the Fraternal Messenger from the African Methodist Episcopal Zion Church, that a united Methodist Church for the negroes of our country may, in the near future, bring together our colored brethren, and that we authorize our representatives in the Federal Council of Methodism to coöperate, so far as they can, with any plans looking toward this consummation."

(Signed.) W. J. YOUNG, *Chairman.*
C. H. BRIGGS, *Secretary.*

Report No. 14 on Itinerancy, adopted.

Report No. 14 of the Committee on Itinerancy was adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 14.

We, your Committee on Itinerancy, beg leave to submit the following report:

We have had under consideration a resolution signed by George Thornburgh and Thomas H. Ware asking that Answer 2, Section II., Chapter II., paragraph 54, of the Discipline, be amended so as to read as follows:

"Let the name of every preacher be called, and let his presiding elder, or some other member of the Conference, state whether or not there be any complaint against him; and if there be none, the President shall, without vote, declare his character passed."

We recommend concurrence.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Report No. 15 on Itinerancy, adopted.

Report No. 15 of the Committee on Itinerancy was taken from the calendar and, on motion, adopted as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 15.

We, your Committee on Itinerancy, beg leave to submit the following report:

We have had under consideration a memorial from the Tennessee Annual Conference praying that all connectional officers elected or appointed by the General Conference be *ex officio* members of said body.

We recommend nonconcurrence.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

MAY 17. TWELFTH DAY.

Report No. 16 of the Committee on Itinerancy was taken from the calendar and, on motion, adopted as follows:

Report No. 16 on Itinerancy, adopted.

COMMITTEE ON ITINERANCY, REPORT NO. 16.

We, your Committee on Itinerancy, beg leave to submit the following report:

We have had under consideration a resolution by Thomas B. King and others asking that Section III., Chapter VII., paragraph 284, of the Discipline of 1906, be so changed as to read as follows:

"*Ans.* He shall be accountable to the District Conference of the district in which his charge is situated. The Presiding Elder shall appoint a committee of investigation, and the same course of discipline shall be pursued that is provided for local preachers under like accusation; and provided, further, that a preacher on trial appointed as a student shall be assigned to a District Conference to which he shall be amenable for his moral character."

We recommend nonconcurrence.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Third ballot for Editor of Advocate reported.

The third ballot for Editor of the *Christian Advocate* was announced. Number of votes cast, 296; necessary to a choice, 149. The result was as follows: T. N. Ivey, 143; G. B. Winton, 126; J. M. Moore, 18; W. C. Lovett, 5; H. M. Du Bose, 3; C. M. Bishop, 2.

No election, and fourth ballot taken.

No one having received a majority, there was no election, and a fourth ballot was taken.

Calendar resumed.

The calendar was resumed.

Report No. 17 on Itinerancy, with minority reports 1 and 2, to be considered as order of day.

Report No. 17 of the Committee on Itinerancy, together with minority reports Nos. 1 and 2, was taken from the calendar and read.

S. E. Leigh, of the North Georgia Conference, moved that the minority report No. 2 be substituted for Report No. 17.

On motion of S. E. Leigh, the consideration of Report No. 17, and of the minority reports, was made the order of the day for 10 A.M. Thursday.

Report No. 4 on Revisals, adopted.

Report No. 4 of the Committee on Revisals was taken from the calendar and, on motion, adopted as follows:

MAY 17. TWELFTH DAY.

COMMITTEE ON REVISALS, REPORT NO. 4.

Your committee has given due consideration to the memorial of Martin E. Lawson and O. E. Brown requesting that Section IV. of Chapter II. of the Discipline be amended by inserting a new paragraph between paragraphs 85 and 86, which new paragraph shall read as follows:

"To accept or reject any conveyance, gift, donation, legacy, bequest, or devise for the benefit of any church under its jurisdiction or for the whole charge."

We recommend concurrence.

Respectfully submitted.

(Signed.) E. W. ALDERSON, *Chairman.*
W. ASBURY CHRISTIAN, *Secretary.*

Report No. 13 on Revisals as special order.

E. W. Alderson, of the North Texas Conference, moved that Report No. 13 of the Committee on Revisals concerning the Ritual be taken up immediately following the special order of Wednesday, and the motion prevailed.

Report No. 5 on Publishing Interests, adopted.

Report No. 5 of the Committee on Publishing Interests was adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 5.

Your committee has considered carefully a resolution signed by R. W. Browder and others calling for the publication of a simplified Hymnal.

The committee recommends nonconcurrence.

(Signed.) N. E. HARRIS, *Chairman.*
E. M. GLENN, *Secretary.*

Report No. 6 on Publishing Interests, adopted.

Report No. 6 of the Committee on Publishing Interests was adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 6.

Your committee has given carefui consideration to a resolution signed by W. D. Bradfield and others asking that the Publishing Agents be instructed to furnish each year to the Secretary of each Annual Conference a copy of the General Minutes as soon as issued.

Your committee recommends concurrence.

(Signed.) N. E. HARRIS, *Chairman.*
E. M. GLENN, *Secretary.*

MAY 17. TWELFTH DAY.

The fourth ballot for Editor of the *Christian Advocate* was announced. Number of votes cast, 295; necessary to a choice, 148. The result was as follows: T. N. Ivey, 157; G. B. Winton, 125; J. M. Moore, 13.

Fourth ballot for Editor of Advocate announced.

T. N. Ivey, of the North Carolina Conference, having received a majority of the votes cast, was declared elected Editor of the *Christian Advocate.*

T. N. Ivey elected.

A ballot was taken for Editor of Sunday School Literature.

Ballot taken for Editor of Sunday School Literature.

The calendar was resumed.

Report No. 7 of the Committee on Publishing Interests was read and adopted, as follows:

Report No. 7 on Publishing Interests, adopted.

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 7.

Your committee has considered carefully a petition from E. A. Konken and A. T. Cocke alleging that there has been no publication of the Book of Discipline in the German language since 1898, and asking that the Publishing Agents be instructed to bring out a new edition of the Discipline in German.

Your committee recommends concurrence.

(Signed.) N. E. HARRIS, *Chairman.*
E. M. GLENN, *Secretary.*

Report No. 10 of the Committee on Church Extension was read.

Report No. 10 on Church Extension adopted.

An amendment offered by G. W. Read, of the North Alabama Conference, did not prevail, and the report as a whole was adopted as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 10.

Your committee has had before it a resolution signed by T. S. Garrison and W. W. Watts, relating to a representative church in Washington City; also a memorial from the Board of Church Extension to the same effect.

Acting only upon the one signed by Garrison and Watts, your committee recommends the adoption of the following:

Whereas, the General Conference in session at Birmingham, in 1906, indorsed the plan to erect a representative church building in Washington City; and

Whereas, considerable success has been had during the past quadrennium in raising funds and in educating our people concerning the importance of this enterprise; and

MAY 17. TWELFTH DAY.

Whereas, the bishops in their address to this General Conference have recommended that such action be taken as will insure the speedy success of this enterprise; therefore,

Resolved, That we hereby record our great interest in the building of a representative church in Washington City, and we instruct the Church Extension Board to raise the money to build the church in coöperation with the local congregation, either by an increased general assessment or by special agencies or by both, as the Board may deem best.

(Signed.) W. F. McMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

Result of ballot for Editor of Sunday School Literature.

The result of the ballot for Editor of Sunday School Literature was announced. Number of votes cast, 296; necessary to a choice, 149. E. B. Chappell received 277 votes; H. M. Hamill, 12; G. B. Winton, 2; J. M. Moore, John S. French, L. F. Beaty, and T. D. Ellis, received 1 each.

E. B. Chappell elected.

E. B. Chappell, of the Tennessee Conference, having received a majority of the votes cast, was declared elected Editor of Sunday School Literature.

A motion to adjourn did not prevail.

First ballot taken for Secretary Board of Missions.

The first ballot for Secretary of the Board of Missions was taken.

F. J. Prettyman, of the Baltimore Conference, made a motion to adjourn, which did not prevail.

Invitation to church reception.

The Secretary read the following invitation:

The ladies of Central Church will be pleased to receive the visitors of the Conference Wednesday afternoon at the Manor.

Substitutions and leave of absence.

W. B. Cooper, lay alternate of the North Carolina Conference, was substituted for H. A. Page.

William Hood, lay alternate of the North Alabama Conference, was seated in place of E. J. Garrison.

W. B. Taylor, clerical alternate of the Tennessee Conference, was substituted for W. R. Lambuth, bishop elect, on the Committee on Missions.

E. D. Sanford, of the Alabama Conference, was granted leave of absence.

The calendar was resumed.

Report No. 11 on Boundaries read.

Report No. 11 of the Committee on Boundaries was read.

C. W. White, of the Florida Conference, moved to amend by striking out the word "non," and the motion did not prevail.

MAY 17. TWELFTH DAY. Amendment fails.

The report was adopted, as follows:

Report adopted.

COMMITTEE ON BOUNDARIES, REPORT NO. 11.

Your Committee on Boundaries has carefully considered a resolution offered by the delegates of the Florida Conference asking for a change in boundary line.

We recommend nonconcurrence.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

The first ballot for Secretary of the Board of Missions was announced. Number of votes cast, 287; necesgsary to a choice, 144. The result was as follows: O. E. Brown, 104; W. W. Pinson, 66; J. R. Nelson, 30; W. N. Ainsworth, 23; G. H. Detwiler, 15; G. B. Winton, 8; J. W. Perry, 11; P. H. Linn, 4; J. J. N. Kenney, 4; E. F. Cook, 3; C. F. Reid, S. H. Wainright, and E. L. Anderson, 2 each; J. T. Daves, S. R. Hay, E. W. Alderson, J. J. Williams, J. E. Dickey, E. O. Watson, F. J. Prettyman, and C. M. Bishop, 1 each.

Result of first ballot for Secretary of Missions announced.

No one having received a majority of the votes cast, there was no election.

No election.

On motion of T. E. Sharp, of the Little Rock Conference, the Conference adjourned with the doxology, the benediction being pronounced by Rev. Joseph B. Hingeley.

Adjournment.

THIRTEENTH DAY, WEDNESDAY, MAY 18, 1910.

MAY 18. THIRTEENTH DAY.

Conference met at 9 o'clock A.M., Bishop Morrison in the chair.

Conference meets.

The opening devotions were conducted by J. B. Cox, of the Central Mexico Mission Conference. Hymn No. 19,

Opening devotions.

Come, thou Fount of every blessing,
Tune my heart to sing thy grace,

was sung. The twenty-seventh Psalm was read, and

MAY 18. THIRTEENTH DAY. the Conference was led in prayer by J. B. Cox; after which Hymn No. 334,

My faith looks up to thee,
Thou Lamb of Calvary,

was sung by the Conference.

Minutes approved. The minutes of yesterday's afternoon session were read and approved.

Bishop Wilson took the chair.

Dr. A. Carman, of Canada, introduced. Dr. A. Carman, Superintendent of the Methodist Church of Canada, was introduced.

Bishop Atkins took the chair.

Leave of absence and substitutions. Leave of absence was granted and substitutions were made as follows:

James E. Crutchfield, clerical alternate of the Los Angeles Conference, was substituted for R. P. Howell.

D. B. Zollicoffer, lay alternate of the North Carolina Conference, was substituted for J. G. Brown.

S. B. Turrentine, clerical alternate from the Western North Carolina Conference, was substituted for G. H. Detwiler, for this morning's session.

E. J. Garrison, lay delegate from the North Alabama Conference, resumed his seat.

Leave of absence, after this morning's session, was granted to J. W. Daniel, clerical delegate from the South Carolina Conference, and M. L. Carlisle, clerical alternate, was substituted in his place.

F. S. Lambeth, of the Western North Carolina Conference, was granted leave of absence after to-day's session.

M. D. Fields, lay delegate from the Texas Conference, was granted leave of absence; called home on account of sickness.

J. D. Walker was substituted for T. D. Samford as teller.

Second ballot for Secretary of Missions. A second ballot for Secretary of the Board of Missions was taken.

MAY 18. THIRTEENTH DAY.

C. W. White, of the Florida Conference, moved that the resolution concerning Report No. 1 of the Committee on Missions be put upon its passage, and the motion prevailed. The resolution was adopted, as follows:

Resolution as to Report No. 1 on Missions adopted.

Resolved, That the Secretary of the General Conference and the Book Editor be, and they are hereby, requested to insert the words "to the Treasurer of the General Board" next after the word "transmit" in the fifth line of ¶ 370, Art. XXVI., of said Report No. 1, so that said article, with the insertion, will read as follows:

"¶ 370. Art. XXVI. The Treasurer of the Conference Board of Missions shall give bond in such sum as the Board may require, said bond to be approved by the executive officers of the Board. He shall transmit to the Treasurer of the General Board, on the first day of each month, all the moneys he may have on hand for Foreign Missions. His accounts shall be audited annually by the committee appointed by the Annual Conference Board. The Annual Conference Treasurers of the Woman's Missionary Societies shall transmit quarterly to the Assistant Treasurer of the General Board of Missions all the moneys they may have on hand for the general missionary fund."

(Signed.) CHARLES W. WHITE,
O. E. BROWN,
JOHN O. WILLSON.

Report No. 14 on Publishing Interests made special order.

N. E. Harris, of the South Georgia Conference, moved that Report No. 14 of the Committee on Publishing Interests be made the special order following the other orders of to-day, and the motion prevailed by a division vote of 120 to 83.

Resolution regarding new church in Florida, adopted.

I. S. Patterson, of the Florida Conference, asked unanimous consent to introduce a resolution concerning a proposed new mission church in Florida, which was granted, and the resolution was read and adopted, as follows:

Whereas, our Church has a very flourishing mission among the Cuban people of Tampa, Florida; and

Whereas, there is now presented to us an opportunity to open mission work in West Tampa, on a scale in harmony with the policy of the Church, where are located seven thousand Cubans for whose religious life we are doing almost nothing; and

Whereas, the McFarland Investment Company, of West

MAY 18. THIRTEENTH DAY.

Tampa, has agreed to deed to our Church two elegantly located lots, worth $5,000 in cash, on the condition that we begin the erection of a church, to cost not less than $4,000, within six months from the date of the making of the deed; and

Whereas, the Tampa District of the Florida Conference has pledged itself to raise $1,000, and the Ocala District of the same Conference has assumed $500; therefore,

Resolved, That in order to secure this valuable property and open work in the growing city for which many devout souls have long been praying, the General Conference ask the Secretary of the Board of Church Extension to raise at least $2,500 from the Church at large, to be applied to the erection of a suitable building upon the property for mission work among the Latin people; and that the Home Mission Secretary be requested to raise the sum of $1,000 for the equipment and maintenance of an institutional mission in West Tampa.

Respectfully submitted.

(Signed.) F. D. JACKSON, E. W. MOORE, I. S. PATTERSON, J. A. HENDRY.

Second ballot for Secretary of Missions announced.

The second ballot for Secretary of the Board of Missions was announced. Number of votes cast, 279; necessary to a choice, 139. The result was as follows: W. W. Pinson, 185; O. E. Brown, 82; J. W. Perry, 3; W. N. Ainsworth, 2; and J. D. Simpson, E. F. Cook, H. B. Johnston, G. H. Detwiler, and J. J. N. Kenney, one each.

W. W. Pinson elected.

W. W. Pinson, of the Louisville Conference, having received a majority of the votes cast, was declared elected Secretary of the Board of Missions.

Ballot taken for Secretary of Church Extension.

A ballot was taken for Secretary of the Board of Church Extension.

Teller to take vote of absent Committee on Education.

M. E. Lawson, of the Missouri Conference, moved that a teller be detailed to take the vote of the Committee on Education, which had withdrawn from the Conference for a special session. The motion prevailed.

Resolution to check leave of absence, adopted.

M. E. Lawson, of the Missouri Conference, asked unanimous consent for the consideration of a resolution concerning leave of absence, which was granted. The resolution was introduced and adopted, as follows:

MAY 18. THIRTEENTH DAY.

Whereas, we are just beginning to take up the real work of the Conference; and

Whereas, many delegates are apparently anxious to leave the Conference; and

Whereas, all the business on the calendar should be considered by the entire Conference, and the important matters may not be considered if a general exodus of members begins; and

Whereas, the Church is paying the expense of delegates, and is entitled to the personal attendance of every delegate until every question is passed upon; therefore, be it

Resolved, That it is the sense of this Conference that no one should be excused except for matters of urgent necessity, and that all members of this Conference be requested to remain until the business is finished.

(Signed.) MARTIN E. LAWSON,
J. J. REED,
JAMES CANNON.

Committee appointed to nominate Book Committee.

Bishop Candler announced the following committee to nominate the Book Committee: John O. Willson, Samuel R. Hay, George Thornburgh, T. T. Fishburne, E. G. B. Mann, A. G. Norrell, John D. Simpson, Herschel B. Reams, and S. G. Thompson.

Report No. 9 on Boundaries recommitted.

J. E. Crutchfield, of the Los Angeles Conference, requested unanimous consent to recommit Report No. 9 of the Committee on Boundaries, and the report was recommitted.

Dr. N. Luccock, Messenger from M. E. Church, introduced.

Rev. Naphtali Luccock, D.D., Fraternal Messenger from the Methodist Episcopal Church to this General Conference, was introduced.

Action fixing time for hearing M. E. Church representatives reconsidered, and date reset.

W. N. Ainsworth, of the South Georgia Conference, asked unanimous consent for the reconsideration of the action fixing Friday night for the hearing of the representatives of the Methodist Episcopal Church, which was granted.

On motion of W. N. Ainsworth, Thursday night was fixed as the time for hearing the representatives of the Methodist Episcopal Church.

Result of ballot for Secretary of Church Extension.

The ballot for Secretary of the Board of Church Extension was announced. Number of votes cast, 288; necessary to a choice, 145. The result was as follows: W. F. McMurry, 249; N. L. Linebaugh, 12; E. G. B.

MAY 18. THIRTEENTH DAY.

Mann, 8; George S. Sexton, 4; T. W. Lewis, 4; John M. Moore, 3; James Cannon, 2; and W. B. Palmore, N. E. Joyner, S. E. Nettles, J. A. Burrow, V. A. Godbey, and John R. Nelson, one each.

W. F. McMurry elected.

W. F. McMurry, of the St. Louis Conference, having received a majority of the votes cast, was declared elected Secretary of the Board of Church Extension.

Ballot taken for Epworth League Secretary.

A ballot was taken for Secretary of the Epworth League Board.

Dr. H. M. Du Bose declines offering for reëlection.

Pending the taking of the ballot, H. M. Du Bose, Secretary of the Epworth League Board, made a statement requesting that his friends do not consider him in voting, as he wished to retire from editorial and secretarial work to the pastorate.

Bishop Honda and Rev. Hori, of Japan, take leave.

Bishop Y. Honda and Rev. M. Hori, Fraternal Messengers from the Methodist Church in Japan, took leave of the Conference. Bishop Atkins made response to their words of farewell.

Collins Denny makes report as Fraternal Messenger to M. E. Church.

The Secretary read the report of Collins Denny, of the Baltimore Conference, as Fraternal Messenger to the General Conference of the Methodist Episcopal Church, as follows:

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South, meeting in Asheville, N. C., May, 1910.

Dear Fathers and Brethren: The last General Conference, according to a long-standing custom, authorized the appointment of a Fraternal Messenger to the General Conference of the Methodist Episcopal Church. Our College of Bishops assigned that honorable position to me, and charged me to "inform" our sister Methodism "of our state, and of the progress of the work of God committed to our hands." Thus commissioned, I attended the Conference of the Methodist Episcopal Church in the city of Baltimore, Maryland, in May, 1908, and earnestly strove to discharge this trust. Our brethren set aside a favorable hour of the Conference session to hear my message, and as your representative I was called on for other public services. I was entertained with gracious hospitality.

In taking leave of the Conference, I most cordially

thanked our brethren in your name for every courtesy extended to me as the representative of our great Church.

Most respectfully submitted.

(Signed.) COLLINS DENNY.

Special order postponed.

The hour of the special order having arrived, on motion of James Cannon, of the Virginia Conference, the special order was postponed until the completion of the call of the standing committees for reports.

Reports Nos. 29-35 on Itinerancy, on calendar.

The following reports were presented and placed on the calendar without reading:

Reports Nos. 29, 30, 31, 32, 33, 34, and 35 of the Committee on Itinerancy.

Report No. 6 on Education read and adopted.

Report No. 6 of the Committee on Education was presented. James Cannon, of the Virginia Conference, moved the suspension of the rules that this report might be placed upon its passage. The report was read and adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 6.

Your Committee on Education has carefully considered the request of the North Georgia Conference concerning certain property at Fairmount, Gordon county, Ga., which was deeded to the Trustees of the Methodist Episcopal Church, South, to be used for school purposes, and we offer the following resolution for adoption:

Resolved, That the Trustees of the Methodist Episcopal Church, South, be directed hereby to execute a deed of conveyance of the above-named property located at Fairmount, Gordon county, Ga., to the proper trustees representing the North Georgia Conference as per instructions to be given by the Board of Education of the North Georgia Annual Conference.

Respectfully submitted.

(Signed.) ED C. O'REAR, *Chairman.*
JAMES CANNON, *Secretary.*

Report No. 7 on Education, on calendar.

Report No. 7 of the Committee on Education was placed on the calendar without reading.

Reports Nos. 9, 10, 11 on Temperance, on calendar.

Reports Nos. 9, 10, and 11 of the Committee on Temperance and Other Social and Moral Questions were presented and placed on the calendar without reading.

MAY 18. THIRTEENTH DAY.

Result of first ballot for Epworth League Secretary.

The result of the first ballot for Secretary of the Epworth League Board was announced. Number of votes cast, 280; necessary to a choice, 141. The vote was as follows: F. S. Parker, 83; J. A. Burrow, 67; J. M. Barcus, 53; R. E. Stackhouse, 15; S. B. Turrentine, 10; U. G. Foote, 10; R. W. Hood, 7; F. N. Parker, 6; M. T. Haw, 4; W. T. McClure, 7; W. O. Wagener, 5; Ed F. Cook, 4; James Cannon, 2; D. B. Price, 2; E. O. Watson, 2; J. E. Crutchfield, 21; J. M. Moore, 2; O. E. Brown, 2; Paul H. Linn, 2; and W. A. Christian, W. J. Young, and J. W. Daniel, each received one.

No election, and second ballot taken.

No one having received a majority, there was no election, and a second ballot was ordered and taken.

Report No. 4 on Church Relations, adopted.

Report No. 4 of the Committee on Church Relations was presented. W. J. Young, of the Virginia Conference, asked unanimous consent that the report be put upon its passage, which was granted, and the report was adopted, as follows:

COMMITTEE ON CHURCH RELATIONS, REPORT NO. 4.

We have had before us several memorials looking to a closer union of the Methodist Churches of the United States, and the earnest appeal for union sent by the General Conference of the Methodist Protestant Church through its honored representative, Dr. T. H. Lewis, whose thrilling message so stirred all hearts. We hail with joy the spirit of Christian unity abroad among the spiritual sons of John Wesley, and sincerely desire that it may grow to the glory of God.

We recommend that our representatives in the Federal Council of Methodism be directed to further, as far as is consistent and practicable, a closer relation between ourselves and the Methodist Episcopal Church, the Methodist Protestant Church, and other Methodist bodies.

(Signed.) W. J. YOUNG, *Chairman.*
C. H. BRIGGS, *Secretary.*

Report No. 5 on Church Relations, adopted.

Report No. 5 of the Committee on Church Relations was presented. Unanimous consent was asked that it be placed upon its passage, which consent was given, and the report was adopted, as follows:

COMMITTEE ON CHURCH RELATIONS, REPORT NO. 5.

Your committee has considered the request of the Federal Council of the Churches of Christ in America that delegates be appointed from the Methodist Episcopal Church, South, to the meeting of the Council to be held in 1912, and would recommend that the College of Bishops be asked to select these delegates.

(Signed.) W. J. YOUNG, *Chairman.*
C. H. BRIGGS, *Secretary.*

Special committees called.

The list of special committees was called for reports.

Paper on Statistical Blanks, referred.

The Committee on Statistical Blanks presented a paper, which was referred to the special committee on statistics.

Committee on Entertainment of next General Conference nominated and confirmed.

The committee on nominating the Committee on Entertainment of the next General Conference presented their report, and on motion of W. N. Ainsworth, of the South Georgia Conference, the report was acted upon at once and adopted, appointing the Committee on Entertainment, as follows: L. W. Davis, Baltimore Conference; J. G. Brown, North Carolina Conference; T. B. King, Memphis Conference; L. M. Thomas, Holston Conference; A. J. Lamar, Alabama Conference.

Reports Nos. 2 and 3 on Missions to be published.

C. W. White, of the Florida Conference, asked for the publication in the *Daily Advocate* of Reports Nos. 2 and 3 of the Committee on Missions, and the request was granted.

Result of second ballot for Epworth League Secretary.

The result of the second ballot for Secretary of the Epworth League Board was announced. Number of votes cast, 290; necessary for election, 146. The vote was as follows: F. S. Parker, 130; J. A. Burrow, 97; J. M. Barcus, 38; W. T. McClure, 6; R. E. Stackhouse, 4; F. N. Parker, 3; U. G. Foote, 3; S. B. Turrentine, 3; and J. W. Daniel, C. M. Bishop, J. E. Crutchfield, R. U. Waldraven, and A. F. Watkins, one each.

No election, and a third ballot taken.

No one having received a majority, there was no election, and a third ballot was taken.

Report No. 4 on Education read.

The special order, Report No. 4 of the Committee on Education, was read.

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Amendment inserting names adopted.

E. C. O'Rear, of the Kentucky Conference, moved to amend the report by filling the blanks for the names of Trustees with the names of N. E. Harris, A. W. Biggs, and V. A. Godbey.

The amendment was adopted.

Report as amended adopted.

Seldon Longley, of the Holston Conference, moved the previous question and the motion prevailed, and the report was adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 4.

Your Committee on Education have had before them a paragraph of the Episcopal Address relating to Vanderbilt University, and a special communication from the bishops respecting their functions as common-law visitors of the university. We have also carefully considered memorials from the South Carolina, North Mississippi, Oklahoma, Texas, Tennessee, Alabama, Louisville, North Texas, Mississippi, Florida, North Alabama, Memphis, and Little Rock Conferences, asking for settlement of the Vanderbilt question. Moreover, a communication signed by H. M. Du Bose, H. B. Reams, and other members of this General Conference, asking among other things that the Conference fill such vacancies as may now exist on the Board of Trust of Vanderbilt University, has also received the careful attention of your committee. The alumni of the university, through a memorial presenting certain phases of the question, have also been heard. In addition to the several memorials, we have taken under consideration the report of the Vanderbilt Commission, appointed at the last General Conference to inquire into and determine the legal relation of Vanderbilt University to the Methodist Episcopal Church, South, and to define the charter rights of the bishops.

After mature and prayerful deliberation, your committee respectfully report as follows:

Resolved, 1. That this General Conference hereby accepts the report of the Vanderbilt Commission, as a definition of the rights of the Methodist Episcopal Church, South, to Vanderbilt University; moreover, that it accepts the judgment of the commission, that the College of Bishops is a board of common-law visitors of the university; and furthermore, that it accepts the finding of the commission that the General Conference has the right to select the Board of Trustees in such manner as it may elect, either by direct election by the Conference itself, or through such agency or agencies as it may designate.

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Resolved, 2. That it is the sense of this General Conference that its right to select the Board of Trust of Vanderbilt University and fill vacancies in the same should now be exercised, and hereafter at its discretion; and it being ascertained that three vacancies now exist in the Board of Trust of said university, the following named members of the Methodist Episcopal Church, South, are hereby elected to fill said vacancies, namely: N. E. Harris, of the South Georgia Conference; A. W. Biggs, of the Memphis Conference; and V. A. Godbey, of the West Texas Conference.

Resolved, 3. That following this election the General Conference will, for the future, continue the method of choosing the trustees adopted by the General Conference held at Baltimore in 1898, when it committed "to the General Board of Education the confirmation of all trustees selected by the Board of Trust of Vanderbilt University."

Resolved, 4. That the General Conference approves the action of the bishops in entering upon the discharge of their duties as visitors of the university.

Resolved, 5. That the General Conference approves, as a sound principle of law, the position of the College of Bishops, namely, that "it is not competent for the Board of Education to delegate the function intrusted to it by this General Conference to any other body or person whatsoever"; and the General Board of Education is hereby instructed to accede to the request of the bishops, namely, that hereafter said Board will confirm no persons as trustees of Vanderbilt University except such as may be officially nominated to the Board of Education of the Methodist Episcopal Church, South, in writing, by the Board of Trust of Vanderbilt University.

Resolved, 6. That the Board of Education of the Methodist Episcopal Church, South, shall provide whatever means may be necessary to sustain the finding of the Vanderbilt Commission, if it shall at any time be called in question in the civil courts. In such event the bishops of the Church are hereby instructed to take whatever steps they may deem necessary to maintain the rights and claims of the Church.

Respectfully submitted.

(Signed.) ED C. O'REAR, *Chairman.*
JAMES CANNON, *Secretary.*

Report No. 13 on Revisals considered item by item.

Report No. 13 of the Committee on Revisals, being a special order of the day, was taken from the calendar. J. A. Burrow, of the Holston Conference, moved that it be adopted item by item, and the motion prevailed.

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Items 1, 2, and 3 adopted.

Item 4 was read and adopted.

Item 4 read, amendment lost, and item adopted.

W. N. Ainsworth, of the South Georgia Conference, moved the insertion of the word "dear." The amendment did not prevail, and the item was adopted.

Result of third ballot for Epworth League Secretary.

The result of the third ballot for Secretary of the Epworth League Board was announced. Number of votes cast, 286; necessary to a choice, 144. The vote was as follows: F. S. Parker, 164; J. A. Burrow, 117; J. M. Barcus, 2; J. E. Crutchfield, 2; U. G. Foote, 2; R. E. Stackhouse, 1.

F. S. Parker elected.

F. S. Parker, of the Louisiana Conference, having received a majority of the votes cast, was declared elected Secretary of the Epworth League Board.

Ballot taken for Secretary of Education.

A ballot was taken for Secretary of the Board of Education.

Report No. 13 on Revisals resumed.

The consideration of Report No. 13 of the Committee on Revisals was resumed.

Item 5 read, motion to table lost, and item adopted.

Item 5 was read.

O. T. Hotchkiss, of the Texas Conference, moved to lay the item on the table. The motion did not prevail, and item 5 was adopted.

Items 6 and 7 adopted.

Item 6 was read and adopted.

Item 7 was read and adopted.

Items 8-12 read, and action suspended until items have been printed in Advocate.

Items 8, 9, 10, 11, and 12 were read.

C. M. Bishop, of the Missouri Conference, called attention to the fact that these items had not been published in the *Daily Advocate*.

W. H. Winton, of the Southwest Missouri Conference, moved that action be suspended until such time as the omitted portions could be printed in the *Daily Advocate*.

B. F. Lipscomb, of the Virginia Conference, moved to amend by suspending action only upon the parts omitted, and the motion prevailed.

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The result of the first ballot for Secretary of the Board of Education was announced. Number of votes cast, 286; necessary to a choice, 144. The vote was as follows: J. D. Hammond, 108; J. E. Dickey, 92; James Cannon, 49; J. M. Moore, 6; G. C. Kelly, 6; Stonewall Anderson, 5; L. W. Moore, 4; C. A. Warterfield, 4; J. A. Rice, 2; H. M. Du Bose, 2; W. E. Thompson, 2; A. F. Watkins, 2; and W. S. Neighbors, W. A. Christian, C. M. Bishop, and H. A. Boaz, one each.

Result of first ballot for Secretary of Education announced.

No one having received a majority, there was no election, and a second ballot was taken.

No election, and second ballot taken.

Consideration of Report No. 13 of the Committee on Revisals was resumed.

Report No. 13 on Revisals resumed.

Item 13 was read and adopted.

Item 13 adopted.

Item 14 was read.

Item 14 read, sundry amendments offered and fail.

J. J. Reed, of the Missouri Conference, moved to strike out the words "in infancy" and insert the words "who have been previously."

W. F. Dunkle, of the Oklahoma Conference, moved to amend the amendment so that it shall read "those who have been baptized."

C. W. White, of the Florida Conference, offered as a substitute the insertion of the words "on former occasions."

The amendment to the amendment did not prevail.

The amendment did not prevail.

A. F. Watkins, of the Mississippi Conference, moved to amend by striking out the footnote, and the motion did not prevail.

I. S. Patterson, of the Florida Conference, moved to amend by striking out the words "in infancy" and inserting the word "heretofore."

W. A. Christian, of the Virginia Conference, moved to amend the amendment by striking out the word "only."

The amendment to the amendment did not prevail.

The amendment prevailed.

I. S. Patterson's amendment prevails, and item 14 adopted.

Item 14 as amended was adopted.

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Result of second ballot for Secretary of Education announced.

The result of the second ballot for Secretary of the Board of Education was announced. Number of votes cast, 284; necessary to a choice, 143. The vote was as follows: J. E. Dickey, 130; J. D. Hammond, 101; James Cannon, 47; J. M. Moore, 3; G. C. Kelly, 2; C. M. Bishop, 1.

No election, and third ballot taken.

No one having received a majority, there was no election, and a third ballot was taken.

Afternoon session to be held.

B. J. Casteel, of the Missouri Conference, moved that when we adjourn it be to meet at 3 o'clock this afternoon, and the motion prevailied.

Report No. 13 on Revisals resumed.

The consideration of Report No. 13 of the Committee on Revisals was resumed.

Item 15 read and amended.

Item 15 was read.

F. J. Prettyman, of the Baltimore Conference, moved to amend by substituting the word "give" for the word "plight" in the woman's response in the Marriage Ceremony, and the amendment prevailed.

Result of third ballot for Secretary of Education announced.

The result of the third ballot for Secretary of the Board of Education was announced. Number of votes cast, 281; necessary to a choice, 141. The vote was as follows: James E. Dickey, 177; John D. Hammond, 59; James Cannon, 44; W. S. Neighbors, 1.

James E. Dickey elected.

James E. Dickey, of the North Georgia Conference, having received a majority of the votes cast, was declared elected Secretary of the Board of Education.

Motion that Secretary cast vote tabled.

T. T. Fishburne, of the Baltimore Conference, moved that the Secretary be instructed to cast the ballot of the Conference for Publishing Agents, and the motion was laid on the table.

Ballot taken for Publishing Agents.

The ballot was taken for Publishing Agents.

Seats to be reserved at ordination service.

The following resolution, offered by F. J. Prettyman, of the Baltimore Conference, was adopted:

***Resolved*, That the Committee on Arrangements be requested to reserve sufficient space in the church for the delegates to this Conference on the occasion of the ordination service on Thursday afternoon.**

(Signed.) **M. L. WALTON,**
F. J. PRETTYMAN,
J. D. SIMPSON.

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J. E. Crutchfield, of the Los Angeles Conference, moved that Report No. 2 of the Committee on Church Relations be made a special order immediately following the order already set for to-morrow, and the motion prevailed.

Report No. 2 on Church Relations made special order.

John O. Willson, of the South Carolina Conference, moved that the time be extended, and the motion prevailed.

Time extended.

The consideration of Report No. 13 of the Committee on Revisals was resumed.

Report No. 13 on Revisals resumed.

Item 15 as amended was adopted.

Item 15 as amended adopted.

The result of the ballot for Publishing Agents was announced. Number of votes cast, 262; necessary to a choice, 132. The vote was as follows: D. M. Smith, 250; A. J. Lamar, 223; J. W. Blackard, 15; John M. Moore, 8; B. F. Lipscomb, 7; G. W. Reed, 4; J. D. Walker, 3; W. P. Lovejoy, 3; James Cannon, 2; James A. Smith, 2; T. D. Ellis, 2; and H. J. Fulbright, M. M. Davies, E. E. French, N. L. Linebaugh, J. R. Bingham, J. B. Wight, and H. B. Reams, one each.

Result of ballot for Publishing Agents announced.

D. M. Smith and A. J. Lamar, having received a majority of the votes cast, were declared elected Publishing Agents.

D. M. Smith and A. J. Lamar elected.

Announcements were made, and the Conference adjourned with the doxology, the benediction being pronounced by Collins Denny, bishop elect, of the Baltimore Conference.

Adjournment.

AFTERNOON SESSION.

The Conference met pursuant to adjournment at 3 o'clock P.M., Bishop Atkins in the chair.

Conference meets, Bishop Atkins presiding.

J. A. Anderson, of the Arkansas Conference, conducted the devotional services, reading a lesson from Ephesians ii., and announcing Hymn No. 210,

Devotional services.

Glorious things of thee are spoken,

which was sung by the Conference. J. A. Anderson led in prayer.

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Reading minutes postponed.

The Secretary asked permission to postpone the reading of the minutes until to-morrow morning, which permission was granted.

Resolution to adjourn tabled.

A resolution concerning *sine die* adjournment was laid on the table.

Bishop Wilson in chair.

Bishop A. W. Wilson took the chair.

Report No. 3 on Missions considered, and item 2 adopted.

O. E. Brown, of the Missouri Conference, asked unanimous consent to consider Report No. 3 of the Committee on Missions, which was granted.

Item 2 was adopted.

Adjournment at noon May 23 decided upon.

C. H. Briggs, of the Southwest Missouri Conference, offered the following resolution, which was, on motion, adopted:

Resolved, That this General Conference adjourn Monday, May 23, at noon.

(Signed.) C. H. BRIGGS,
A. F. WATKINS.

Sunday School Board nominated and approved.

The Sunday School Committee presented a report, nominating the following as members of the Sunday School Board: John O. Willson, John R. Pepper, B. M. Burgher, M. L. Walton, G. N. Napier. These nominations were approved.

Leave of absence and substitutions.

George F. Mellen, lay delegate from the Holston Conference, was granted leave of absence for the remainder of the session on account of illness.

E. D. Mouzon, having been elected bishop, V. A. Godbey, of the West Texas Conference, was put in his place on the Committee on Itinerancy.

C. M. Phillips, lay delegate from the Louisville Conference, was substituted for A. C. Taylor.

J. I. Williams, of the North Alabama Conference, was substituted for H. C. Howard.

The calendar was taken up.

Report No. 13 on Revisals resumed.

Consideration of Report No. 13 of the Committee on Revisals was resumed.

Items 16, 17, and 18 adopted.

Item 16 was read and adopted.

Item 17 was read and adopted.

Item 18 was read and adopted.

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W. A. Christian, of the Virginia Conference, moved the insertion of an optional prayer in the burial service.

Several motions to amend not adopted.

F. W. Brandon, of the North Alabama Conference, moved that this amendment be laid on the table.

The amendment did not prevail.

An amendment offered by James Cannon, of the Virginia Conference, to insert an additional prayer, was laid on the table.

The motion to insert a paragraph as item 18 did not prevail.

Item 19 adopted.

Item 19 was read and adopted.

Item 20 read.

Item 20 was read.

Motion to table fails, and item adopted.

J. O. Willson, of the South Carolina Conference, moved to lay this item on the table. The motion did did not prevail. The item was then adopted.

Item 21 read.

Item 21 was read.

Motion to substitute tabled, and item adopted.

B. F. Lipscomb, of the Virginia Conference, moved to substitute the present clause in the Discipline for this item. The motion was laid on the table.

Item 21 was then adopted.

Item 22 adopted.

Item 22 was read and adopted.

Further action on report made special order.

E. W. Alderson, of the North Texas Conference, moved that the further consideration of this report be made the third special order for Thursday, which motion prevailed.

Ritual to be published.

The following resolution, offered by N. B. Henry, of the St. Louis Conference, was adopted:

Resolved, That the Publishing Agents be requested to publish at once as many copies of the Ritual as may be necessary.

(Signed.) N. B. HENRY,
M. T. HAW.

Thanks to members of Vanderbilt Commission.

James Cannon, of the Virginia Conference, offered the following resolution, which was adopted by a rising vote:

Resolved, That this General Conference, in behalf of the whole Church, hereby express sincerest thanks to the eminent jurists and noble and learned laymen, namely, Judges Ed C. O'Rear, John A. Rich, E. D. Newman, Joseph A. Mc-

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Cullough, and Creed F. Bates, constituting the Vanderbilt Commission, for the satisfactory and distinguished service gratuitously rendered to the Church in so important a matter.

(Signed.) JAMES CANNON,
H. N. SNYDER.

Report No. 12 on Revisals made special order.

On motion of J. J. N. Kenney, of the Pacific Conference, Report No. 12 of the Committee on Revisals was made a special order for Friday at 10 o'clock.

Report No. 14 on Publishing Interests, the special order, amended and adopted.

Report No. 14 of the Committee on Publishing Interests, the special order, was read.

N. E. Harris, of the South Georgia Conference, moved to amend by adding to the report the following additional resolution:

Resolved, That ¶ 432 of Art. IX. of the Discipline, in the fourteenth line of same, be amended by striking out $3,000 in said paragraph and inserting $3,600, so that the salary of the Secretary of the Board of Education shall not exceed $3,600 per annum instead of $3,000.

The amendment was adopted, and the report as amended was adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 14.

Your Committee on Publishing Interests has had a resolution signed by J. M. Robertson and others asking increase in salaries of Publishing Agents and certain editors of connectional organs. After careful consideration, the following is recommended:

Amend Discipline, Chapter XIII., ¶ 449 (6), page 201, by substituting $3,600 for $3,000; and by striking from the paragraph the following: The two last words in line 7 and all of lines 8, 9, 10, and 11. The amended part of the paragraph will then read:

"¶ 449. (6) To pay a salary not to exceed $3,600 per annum to each of the following officers: The Publishing Agents, the Book Editor and Editor of the *Review*, the Editor of the *Christian Advocate*, the Editor of Sunday School Literature, the General Secretary and Editor of the Epworth League," etc.

The remainder of the paragraph to stand as now.

Amend Discipline, Chapter XIII., ¶ 432, Art. IX., page 193, in the fourteenth line of same, by striking out $3,000 in said paragraph and inserting $3,600.

(Signed.) N. E. HARRIS, *Chairman.*
E. M. GLENN, *Secretary.*

Invitation for next session of Conference in Louisville, Ky., referred.

R. W. Browder, of the Louisville Conference, presented an invitation for the next session of the General Conference to be held in Louisville, Ky., which was referred to the Committee on General Conference Entertainment.

Report No. 12 on Boundaries, adopted.

Report No. 12 of the Committee on Boundaries was read and adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 12.

Your Committee on Boundaries has carefully considered the memorials from the Denver, Laveta, and the Durango District Conferences, asking that the Denver and Laveta Districts of the Denver Conference be attached to the Northwest Texas Conference, and that the Durango District of the Denver Conference be attached to the New Mexico Conference.

We recommend nonconcurrence.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

Report No. 13 on Boundaries, adopted.

Report No. 13 of the Committee on Boundaries was read and adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 13.

Your Committee on Boundaries has had before it the memorial from the Paris District Conference asking that the Pittsburg District of the Texas Conference be transferred from the Texas to the North Texas Conference.

We recommend nonconcurrence.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

Report No. 14 on Boundaries, adopted.

Report No. 14 of the Committee on Boundaries was read and adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 14.

Your Committee on Boundaries has had before it the memorial from the Choctaw-Chickasaw District Conference, of the Oklahoma Conference, with reference to a division of

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said Conference. Having previously acted on similar memorials, and having previously recommended that you authorize said Conference to divide, we recommend nonconcurrence.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

Report No. 15 on Boundaries, adopted.

Report No. 15 of the Committee on Boundaries was read and adopted, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 15.

Your Committee on Boundaries has had before it the memorial from the Corsicana District Conference asking that Limestone county be transferred from the Texas to the Northwest Texas Conference.

We recommend nonconcurrence.

(Signed.) J. M. DANNELLY, *Chairman.*
C. M. HARLESS, *Secretary.*

Report No. 2 on Laymen's Movement, adopted.

Report No. 2 of the special Committee on the Laymen's Missionary Movement was read and adopted, as follows:

SPECIAL COMMITTEE ON THE LAYMEN'S MISSIONARY MOVEMENT, REPORT NO. 2.

Your Committee on Laymen's Missionary Movement report as follows:

We have had before us a memorial signed by R. W. McKay and others, memorializing the General Conference to put questions under the head of Church, Quarterly, District, and Annual Conferences as follows:

"Who are elected a missionary committee? Who is elected Church Leader? Who is elected District Leader? Who is elected Conference Leader?"

After fully considering the same, we recommend concurrence.

In order that the Discipline may conform to this memorial, we recommend the following changes:

Under Section V., "Of the Church Conferences," in ¶ 91, page 48, after 5th question in Division II. insert: "Who are elected a missionary committee for the church or churches?" Which when inserted will become 6th question or subdivision.

Also under Section IV., "Of the Quarterly Conferences," ¶ 87, page 44, after question 28 insert the following question: "Who is elected church leader?" This question will

then become 29, and the subsequent questions will then be numbered 30, 31, 32, and 33.

Also under Section III., "Of District Conferences," page 38, after ¶ 77 insert the following question: "Who is elected district leader?" Which when inserted will be paragraph 78.

Also under Section II., "Of Annual Conferences," ¶ 52, page 29, after question 44 the following question: "Who is elected Conference leader?" Which when inserted will become question 45, and the questions following will then be 46 and 47.

(Signed.) THOMAS E. KING, *Chairman.*
W. ERSKINE WILLIAMS, *Secretary.*

Report No. 6 on Sunday Schools, adopted.

Report No. 6 of the Committee on Sunday Schools was read and adopted, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 6.

Your Sunday School Committee have examined a petition signed by George Thornburgh and J. M. Williams relative to a chair of Religious Pedagogy in Vanderbilt University, and also a petition signed by George Thornburgh and F. M. Daniel relating to the same subject, and we recommend nonconcurrence.

(Signed.) E. B. CHAPPELL, *Chairman.*
JOHN H. HINEMON, *Secretary.*

Report No. 7 on Sunday Schools, adopted.

Report No. 7 of the Committee on Sunday Schools was read and adopted, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 7.

Your Committee on Sunday Schools has considered a memorial from the Florida Conference "to empower Sunday schools to make an assessment upon the Church for their work."

Inasmuch as the subject-matter of this memorial is embraced in a report previously submitted to this General Conference by this committee, we return the memorial without recommendation.

(Signed.) E. B. CHAPPELL, *Chairman.*
JOHN H. HINEMON, *Secretary.*

Report No. 9 on Sunday Schools, adopted.

Report No. 9 of the Committee on Sunday Schools was read and adopted, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 9.

Your Committee on Sunday Schools has considered a resolution from the Holston Conference relative to the meth-

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od of electing Sunday-school superintendents and the confirmation of officers and teachers of Sunday schools. We recommend nonconcurrence.

(Signed.) E. B. CHAPPELL, *Chairman.*
JOHN H. HINEMON, *Secretary.*

Report No. 2 on Church Relations, adopted.

Report No. 2 of the Committee on Church Relations was read.

The action making this report a special order was reconsidered, and the report was adopted, as follows:

COMMITTEE ON CHURCH RELATIONS, REPORT NO. 2.

Your committee has had before it the report of our Commission on Federation. We rejoice in the success which attended their recent deliberations, and recommend the adoption of the recommendations in this report—namely, the creation of a Federal Council for the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Said Federal Council shall be intrusted with advisory powers in regard to world-wide missions, Christian education, and the evangelization of the unchurched masses; and also shall have full power to hear and finally determine, without appeal from its decisions, all cases of conflict or misunderstanding between the two branches of Methodism.

This Federal Council shall consist of eighteen members, equally divided between the Methodist Episcopal Church and the Methodist Episcopal Church, South. The membership of the Council shall be as follows: six bishops, six traveling preachers, and six laymen. The nine members from the Methodist Episcopal Church, South, shall be elected quadrennially by the General Conference upon nomination by the Committee on Church Relations. Vacancies occurring during the quadrennium shall be filled by our commissioners.

Annual Conferences shall have authority to appoint local commissions on Federation to meet with similar commissions from a Conference of the Methodist Episcopal Church, to hear and determine cases of local irritation and conflict. Said local commissions shall have advisory power. All cases which fail of settlement shall be carried to the Federal Council for final adjudication.

(Signed.) W. J. YOUNG, *Chairman.*
C. H. BRIGGS, *Secretary.*

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Report No. 6 of the Committee on Church Relations was read and adopted, as follows:

Report No. 6 on Church Relations, adopted.

COMMITTEE ON CHURCH RELATIONS, REPORT NO. 6.

We nominate the following for membership on the Federal Council of Methodism: A. W. Wilson, E. E. Hoss, Collins Denny, W. J. Young, F. M. Thomas, C. M. Bishop, M. L. Walton, R. S. Hyer, W. B. Stubbs.

(Signed.) W. J. YOUNG, *Chairman.*
C. H. BRIGGS, *Secretary.*

Report No. 5 on Revisals read, and minority substitute offered

Report No. 5 of the Committee on Revisals was read. The following minority substitute was offered:

Let Ans. 1, ¶ 44, of the Discipline, be so amended as to read as follows:

"All the traveling preachers in full connection with it, and one lay representative for every fifteen hundred members of each Presiding Elder's District and a fraction of two-thirds thereof, provided that no Presiding Elder's District shall have less than four lay representatives, one of whom may be a local preacher; and all laymen who are members of the Annual Conference Boards, including Conference Trustees."

(Signed.) F. M. DANIEL, J. M. WILLIAMS,
R. C. MOREHEAD, FRED LITTLE,
W. E. WILLIAMS, THOMAS B. KING,
CHARLES H. IRELAND, C. A. SANFORD.

Minority substitute lost, and Report adopted.

J. H. Eakes, of the North Georgia Conference, moved the previous question, and the motion prevailed.

The minority substitute did not prevail.

The report was then adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 5.

Your committee has considered a memorial from J. C. Reed, John P. Branch, T. J. Barham, and others, asking that paragraph 44 of the Discipline be so changed as to read as follows:

"¶ 44. Ans. 1. All the traveling preachers in full connection with it, and one lay representative for every fifteen hundred members of each Presiding Elder's District and fraction of two-thirds thereof, provided that no Presiding

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Elder's District shall have less than four lay representatives, one of whom may be a local preacher."

We recommend concurrence.

Respectfully submitted.

(Signed.) E. W. ALDERSON, *Chairman.*
W. ASBURY CHRISTIAN, *Secretary.*

Report No. 1 on Bible Cause, on calendar.

Report No. 1 of the Committee on Bible Cause was presented and placed on the calendar.

Adjournment.

On motion of J. A. Burrow, of the Holston Conference, the Conference adjourned with the doxology, the benediction being pronounced by Bishop Wilson.

MAY 19. FOURTEENTH DAY.

FOURTEENTH DAY, THURSDAY, MAY 19, 1910.

Conference meets.

The Conference met at 9 A.M., Bishop Wilson in the chair.

Devotional exercises.

W. H. Winton, of the Southwest Missouri Conference, conducted the devotional exercises. Hymn No. 312,

O happy day that fixed my choice
On thee, my Saviour and my God,

was sung. The twelfth chapter of the Epistle to the Romans was read. Hymn No. 386,

Stand up, stand up for Jesus,
Ye soldiers of the cross,

was announced and sung, and the Conference united in prayer.

Minutes approved.

The minutes of yesterday's morning and afternoon sessions were read and approved.

Delegates substituted.

John A. Anderson, clerical alternate of the Baltimore Conference, was seated in the place of Collins Denny, bishop elect.

H. C. Howard, clerical delegate of the North Alabama Conference, resumed his seat.

Joel T. Daves, of the North Georgia Conference, was substituted for B. P. Allen on the Committee on Church Extension.

W. A. Christian, of the Virginia Conference, was substituted for James Cannon on the Committee on Education, James Cannon having been called away from the seat of the Conference.

MAY 19. FOURTEENTH DAY.

George C. Hodges, lay delegate of the South Carolina Conference, was granted leave of absence after today's session.

Leave of absence.

J. A. Robins, of the Memphis Conference, was granted leave of absence after this morning's session.

A. M. Williams, of the South Georgia Conference, moved the reconsideration of the action of the Conference fixing Monday noon as the time for adjournment. The motion did not prevail.

Action on time for adjournment not reconsidered.

H. A. Boaz, of the Northwest Texas Conference, moved to reconsider the action of the Conference in adopting Report No. 5 of the Committee on Revisals, and the motion prevailed.

Report No. 5 on Revisals reconsidered and not adopted.

Paul H. Linn, of the Southwest Missouri Conference, asked to be excused from voting, and the request was granted.

On a division vote, the report was not adopted, the vote being 96 for and 143 against.

Bishop Candler presented a handsome loving-cup to Bishop Key, as a testimonial of love from the delegations from the Texas Conferences.

Loving-cup to Bishop Key.

On motion of C. H. Briggs, of the Southwest Missouri Conference, the following telegram was sent to the General Assembly of the Southern Presbyterian Church, in session at Lewisburg, W. Va.:

Greetings to Southern Presbyterian Church.

Whereas, the General Assembly of the Southern Presbyterian Church is now in session at Lewisburg, W. Va.:

Resolved, That the greetings of this Conference be telegraphed to them in these words: The General Conference of the Methodist Episcopal Church, South, sends greetings to the General Assembly of the Southern Presbyterian Church. The grace of the Lord Jesus Christ be with you.

(Signed.) T. J. LAMBERT,
E. V. REGESTER,
F. J. PRETTYMAN.

Report No. 3 of the Committee on Revisals, being the order of the day, was read.

Report No. 3 on Revisals, and minority report No. 1, read.

A minority report No. 1 of the Committee on Revisals was read, as follows:

MAY 19. FOURTEENTH DAY.

To the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: There was before the Committee on Revisals a memorial from the Woman's Board of Home Missions in annual session at Savannah, Ga., together with several hundred petitions from Women's Conference Boards, District Conferences, Annual Conferences, and from individuals, all asking that this General Conference take the needed action to secure for the women of the Church the rights and privileges of the laity. Having profound faith in the fitness of our noble women for the opportunities they seek, and believing that the time has come when their services for the Church may safely be enlarged in accordance with their petitions, the undersigned offer the following as a substitute for the majority report:

We recommend that the terms "lay members," "laymen," and "men," as found in paragraphs 46, 69, and 189, and wherever else these terms appear in the Discipline, in the same sense, shall be construed to include women.

(Signed.) NELSON B. HENRY, J. A. BURROW, D. B. PRICE, H. W. FEATHERSTUN, J. W. DANIEL, J. C. ROWE. H. S. SHANGLE,

Motion to substitute minority report.

H. W. Featherstun, of the Mississippi Conference, moved to substitute the minority report for Report No. 3 of the Committee on Revisals.

Miss Belle Bennett, on invitation, addresses Conference

During a general discussion of the question, the following resolution was introduced and adopted:

Resolved, That Miss Belle Bennett, President of the Woman's Home Mission Society, be invited to speak to the Conference on this subject.

(Signed.) H. S. SHANGLE, C. M. BISHOP. A. C. JOHNSON, W. M. CAMPBELL. J. J. REED,

Miss Belle Bennett addressed the Conference in behalf of the memorials for rights of the laity for women.

Pending question carried.

A. M. Williams, of the South Georgia Conference, moved the pending question, and the motion prevailed.

Aye and nay vote not taken.

J. A. Burrow, of the Holston Conference, moved that the aye and nay vote be taken. The motion did not prevail.

MAY 19. FOURTEENTH DAY. Minority substitute lost, and Report No. 3 adopted.

The motion to adopt the minority report as a substitute did not prevail, the vote being 74 for and 188 against.

John O. Willson, of the South Carolina Conference, moved the previous question. The motion prevailed, and the report was adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 3.

Your Committee on Revisals has given long and careful consideration to the memorials, petitions, and resolutions from the Woman's Board of Home Missions, from the various Auxiliary Societies, from some District Conferences, and from a large number of individual signers of petitions, asking that the needed action be taken to secure for the women of the Church the rights and privileges of the laity. Your committee has also considered memorials from N. B. Henry and others asking that women be permitted to fill the office of steward, Sunday-school superintendent, trustee, secretary of Church Conference, and president of Senior Epworth Leagues, and that, by virtue of that fact, they be members of the Quarterly Conference.

While we fully realize the devotion of our women to the Church, and recognize the great work which they are now doing in the kingdom of our Lord Jesus Christ, yet we do not believe that the fullness of time has come when, in fairness to them and in justice to the Church, we can put upon them the official burdens of the Church so long and so rightfully borne by the men of our Church.

We therefore recommend nonconcurrence in the aforementioned memorials, petitions, and resolutions.

Respectfuly submitted.

(Signed.) E. W. ALDERSON, *Chairman.*
W. ASBURY CHRISTIAN, *Secretary.*

Report No. 15 on Missions, adopted.

O. E. Brown, of the Missouri Conference, asked permission for the consideration of Report No. 15 of the Committee on Missions out of its regular order. The request was granted, and the report nominating the Board of Missions was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 15.

Your Committee on Missions nominates the following Board of Missions:

Bishop A. W. Wilson, President; Bishop W. R. Lambuth, Vice President.

Revs. J. W. Perry, Holston Conference; R. P. Howell, Los

MAY 19. FOURTEENTH DAY.

Angeles Conference; F. S. Parker, Louisiana Conference; A. F. Watkins, Mississippi Conference; O. E. Brown, Missouri Conference; J. T. Daves, North Georgia Conference; G. C. Rankin, North Texas Conference; G. B. Winton, Oklahoma Conference; H. K. Boyer, Western North Carolina Conference; U. V. W. Darlington, Western Virginia Conference.

Messrs. J. B. Greene, Alabama Conference; Charles W. White, Florida Conference; M. O. Hughes, Louisville Conference; J. B. Howell, Memphis Conference; W. R. Cole, Nashville, Tenn.; A. B. Ransom, Nashville, Tenn.; T. S. Weaver, Nashville, Tenn.; J. T. Medlock, South Carolina Conference; Thomas Southgate, Virginia Conference; F. M. Daniel, White River Conference.

Women: Miss Belle H. Bennett, Richmond, Ky.; Miss Maria L. Gibson, Kansas City, Mo.; Mrs. L. P. Smith, Henrietta, Tex.; Mrs. L. G. Johnson, Gainesville, Ga.; Mrs. W. F. Barnum, Fort Worth, Tex.; Mrs. E. B. Chappell, Nashville, Tenn.; Miss Daisy Davies, Atlanta, Ga.; Mrs. Hume R. Steele, Nashville, Tenn.; Miss Mary N. Moore, Athens, Ala.; Mrs. Lee Britt, Norfolk, Va.

Respectfully submitted.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Salaries of Drs. Du Bose, Winton, and Hammond continued.

The following resolution was adopted:

Whereas, Dr. H. M. Du Bose, Dr. G. B. Winton, and Dr. John D. Hammond have been faithful and efficient servants of the Church as Secretary of the Epworth League Board and Editor of the *Era*, as Editor of the *Christian Advocate*, and as Secretary of the Board of Education, respectively; and

Whereas, their official connection with said offices and papers ceases with this session of the General Conference; therefore, be it

Resolved, That their salaries be continued until the next session of the Annual Conferences to which they belong, or until they are assigned work, if before said session.

(Signed.)

U. V. W. DARLINGTON, H. M. SMITH,
E. G. B. MANN, J. L. CLARK,
J. O. A. VAUGHT, B. J. DURHAM,
H. W. FEATHERSTUN, N. L. LINEBAUGH,
B. F. LIPSCOMB, J. S. FRAZER.

MAY 19. FOURTEENTH DAY.

Report No. 3 of the Committee on Missions, of which item 2 had been previously adopted, was taken up, and the following amendment to item 3 of said report was read and adopted:

Item 3 of Report No. 3 on Missions amended and adopted.

The Commission consists at present of two Bishops, as follows: A. W. Wilson and James Atkins; of six *ex officio* members, as follows: W. R. Lambuth, Secretary of the Board of Missions; W. F. McMurry, Corresponding Secretary of the Board of Church Extension; Miss Maria L. Gibson, President of the Woman's Foreign Missionary Society; Miss Belle H. Bennett, President of the Woman's Home Mission Society; Mrs. Alice Cobb, Secretary of the Woman's Foreign Missionary Society; Mrs. R. W. MacDonell, Secretary of the Woman's Home Mission Society (these to be succeeded by the incoming General Secretary of the Board of Missions, the Corresponding Secretary of the Board of Church Extension, the President of the Woman's Missionary Council, the woman who is Secretary of the Foreign Department of the Board of Missions, the woman who is Secretary of the Home Department of the Board of Missions); of three traveling preachers, as follows: C. M. Bishop, S. L. Dobbs, F. J. Prettyman; and of two laymen, as follows: W. B. Stubbs and W. G. M. Thomas.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 13 of the Committee on Missions was presented and adopted, as follows:

Report No. 13 on Missions, adopted.

COMMITTEE ON MISSIONS, REPORT NO. 13.

Your Committee on Missions has considered a request from Bishop Candler in regard to missions not attached to an Annual Conference, and recommends concurrence in the following:

Amend paragraph 368 by adding at the end of the paragraph the following words:

"Provided that only members of an Annual Conference shall vote on the recommendations for deacon's and elder's orders. The annual meeting shall, at the session preceding the General Conference, elect one clerical delegate to represent the mission, said delegate to be a member of an Annual Conference, provided that, while he be not entitled to a vote, he shall be accorded the privileges of the floor."

The paragraph thus amended shall read:

MAY 19. FOURTEENTH DAY.

"¶ 368. In a mission not attached to an Annual Conference the Bishop in charge shall have authority to appoint one of the missionaries to be superintendent of the same, and in case the peculiar conditions of the field require it, more than one superintendent. It shall be the duty of the superintendent, in the absence of a Bishop, to take general supervision of the mission with all its interests, and to report the state of the mission and its need to the Bishop in charge and to the Secretary of the Board of Missions. He shall exercise the functions of a Presiding Elder, except as his relation to the work may be modified by instructions of the Bishop in charge and by his relation to the General Board of Missions. In the absence of a Bishop, it shall be the duty of the superintendent or one of the superintendents designated by the Bishop, in case there is more than one, to preside at the annual meeting of the mission, and to appoint the missionaries and native preachers to their work for the ensuing year, subject to the approval of the Bishop in charge. All the missionaries, under appointment of the Bishop in charge, and regularly accepted by and in the employ of the Board of Missions, shall be members of the annual meeting. The body of ordained preachers, native and foreign, who hold membership in an Annual Conference, shall have for administrative purposes, when assembled in annual meeting, the authority to exercise the functions of a District Conference, particularly in reference to the licensing of preachers, the renewal of licenses, and the passage of character of preachers not members of any Annual Conference, provided that only members of an Annual Conference shall vote on the recommendations for deacon's and elder's orders. The annual meeting shall, at the session preceding the General Conference, elect one clerical delegate to represent the mission; said delegate to be a member of an Annual Conference, provided that, while he be not entitled to a vote, he shall be accorded the privileges of the floor."

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 6 on Fraternal Reception and Correspondence, adopted.

The following report of the Committee on Fraternal Reception and Correspondence was presented and adopted:

COMMITTEE ON FRATERNAL RECEPTION AND CORRESPONDENCE, REPORT NO. 6.

The Committee on Fraternal Reception and Correspondence asks that Friday 12 noon be set for hearing from the

Fraternal Messenger of the Colored Methodist Episcopal Church.

(Signed.) W. N. AINSWORTH, *Chairman.*
H. A. BOAZ, *Secretary.*

MAY 19. FOURTEENTH DAY.

The following report was received from the Committee on General Conference Entertainment:

Report No. 1 on Conference Entertainment submitted.

COMMITTEE ON GENERAL CONFERENCE ENTERTAINMENT, REPORT NO. 1.

Your Committee on General Conference Entertainment has met and organized by the election of Thomas B. King, Chairman, and L. M. Thomas, Secretary. The committee adjourned to meet subject to the call of the Chairman, to whom all communications touching this matter should be addressed.

(Signed.) THOMAS B. KING, *Chairman.*
L. M. THOMAS, *Secretary.*

Report No. 2 on Missions as special order.

Report No. 2 of the Committee on Missions was made the second special order of the day for Friday.

The following reports of standing committees were presented and placed on the calendar without reading:

Report No. 14 on Missions, on calendar.

Report No. 14 of the Committee on Missions.

Reports Nos. 36, 37, 38 on Itinerancy, on calendar.

Reports Nos. 36, 37, and 38 of the Committee on Itinerancy.

Report No. 8 of the Committee on Education.

Adjournment.

On motion of A. F. Watkins, of the Mississippi Conference, the Conference adjourned with the doxology, the benediction being pronounced by Bishop Hendrix.

AFTERNOON SESSION.

Consecration of bishops.

The Conference met, pursuant to adjournment, in the Central Methodist Episcopal Church, South, Asheville, North Carolina, for the consecration of bishops.

Devotional exercises.

Bishop Wilson announced Hymn No. 220,

Jesus, the truth and power divine,

which was sung by the Conference.

C. H. Briggs, of the Southwest Missouri Conference, led the Conference in prayer.

Bishop Hoss read the Collect.

MAY 19. FOURTEENTH DAY.

Bishop Morrison read the Epistle.

Bishop Candler read the Gospel.

Bishop Atkins announced Hymn No. 224,

How rich thy bounty, King of kings,

which was sung by the Conference.

Sermon by Bishop Wilson.

Bishop Wilson preached the sermon from Ephesians iv. 7-12.

Presentation of bishops elect.

Collins Denny was presented by F. J. Prettyman and E. V. Regester, of the Baltimore Conference.

John C. Kilgo was presented by John O. Willson, of the South Carolina Conference, and J. N. Cole, of the North Carolina Conference.

W. B. Murrah was presented by T. W. Lewis and R. A. Meek, of the North Mississippi Conference.

W. R. Lambuth was presented by W. E. Towson, of the South Georgia Conference, and C. F. Reid, of the China Mission Conference.

R. G. Waterhouse was presented by Frank Richardson and W. S. Neighbors, of the Holston Conference.

E. D. Mouzon was presented by A. J. Weeks, of the West Texas Conference, and C. H. Briggs, of the Southwest Missouri Conference.

J. H. McCoy was presented by J. D. Simpson, of the North Alabama Conference, and J. S. Frazer, of the Alabama Conference.

Bishop Atkins moved the congregation to prayer, and led in the prayer prescribed.

Bishop Hendrix addressed the bishops elect, and asked the disciplinary questions.

Bishop Key led the congregation in the recitation of the

Veni, Creator, Spiritus,

and offered the prayer following.

Bishop Wilson led in the imposition of hands, being joined by all the bishops present, and in each case by the presenting elders.

Bishop Wilson delivered the Bible.

Bishop Atkins offered the concluding prayer, and the Conference adjourned with the benediction pronounced by Bishop Wilson. MAY 19. FOURTEENTH DAY. Adjournment.

EVENING SESSION.

The Conference met at 8 o'clock P.M. to hear the addresses of the Fraternal Messengers of the Methodist Episcopal Church. Addresses of Fraternal Messengers.

Bishop A. W. Wilson presided. Bishop Wilson presides.

Hymn No. 461,

How firm a foundation,

was sung by the Conference.

E. V. Regester, of the Baltimore Conference, conducted the opening devotional exercises. He read the forty-sixth Psalm, announced Hymn No. 557, Opening devotional exercises.

Jesus, united by thy grace,
And each to each endeared,

and led the Conference in prayer.

The Secretary read the letter from the Board of Bishops of the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South, and the credentials of the Rev. Naphtali Luccock, D.D., and the Hon. J. Frank Hanly, the Fraternal Delegates of the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South. Credentials of Fraternal Delegates of M. E. Church read.

Bishop Wilson introduced to the Conference the Rev. Dr. Luccock, who delivered an address of great interest and gracious in its assurance of the strong and growing spirit of fraternity felt for us by the great sister Church which he represented. Dr. Luccock's address.

Governor Hanly was introduced, and for an hour charmed his audience with his earnest and manly plea for a closer and more cordial union of the two great branches of Methodism in America. Gov. Hanly's address.

Bishop Wilson made sincere and gracious response to the addresses. Bishop Wilson's response.

The doxology was sung, and the Conference adjourned with the benediction pronounced by Dr. Luccock. Adjournment.

MAY 20. FIFTEENTH DAY.

FIFTEENTH DAY, FRIDAY, MAY 20, 1910.

Conference meets.

The Conference met at 9 A.M., Bishop Hendrix in the chair.

Opening devotions.

The opening devotions were conducted by Dr. J. S. Simon, who announced Hymn No. 354,

O for a heart to praise my God,
A heart from sin set free,

read a selection from the seventeenth chapter of St. John, and led the Conference in prayer.

Minutes approved.

The minutes of yesterday's morning session, of the afternoon session for the ordination of bishops, and of the evening session for the hearing of the Fraternal Messengers of the Methodist Episcopal Church, were read and approved.

Bishop Denny in chair.

Bishop Collins Denny took the chair.

Speakers limited.

The following resolution, offered by J. A. Burrow, of the Holston Conference, was adopted:

Resolved, That Rule No. 12 be suspended, and each speaker be limited to five minutes.

(Signed.) J. A. BURROW,
C. H. BRIGGS,
E. O. WATSON.

Report No. 36 on Itinerancy, on calendar.

Report No. 36 of the Committee on Itinerancy was presented and placed on the calendar without reading.

Report No. 12 on Temperance, on calendar.

Report No. 12 of the Committee on Temperance and Other Moral and Social Questions was presented and placed on the calendar without reading.

Report No. 8 on Education, adopted.

Report No. 8 of the Committee on Education, nominating the Board of Education, was presented and, on motion, placed upon its passage and adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 8.

Your Committee on Education begs leave to make the following report:

We recommend for the Board of Education for the ensuing quadrennium these names: Bishop E. E. Hoss, Bishop W. B. Murrah; J. W. Blackard, Memphis Conference; James Cannon, Virginia Conference; I. W. Cooper, Missis-

sippi Conference; T. H. Ware, Little Rock Conference; James Kilgore, Texas Conference; T. F. Brewer, Oklahoma Conference; H. N. Snyder, South Carolina Conference; C. E. Dowman, North Georgia Conference; W. F. Tillett, Tennessee Conference; R. L. Flowers, North Carolina Conference; J. W. Vaughan, St. Louis Conference; J. S. French, North Georgia Conference; W. E. Vaughan, Pacific Conference; J. W. Robbins, West Texas Conference; Percy D. Maddin, Tennessee Conference.

(Signed.) ED C. O'REAR, *Chairman.*
JAMES CANNON, *Secretary.*

Report of nomination of Book Committee, adopted.

The report of the committee to nominate the Book Committee was presented and adopted, as follows:

To the General Conference.

Your committee to nominate the Book Committee of our Church for the coming quadrennium beg leave to nominate the following: Clerical—Rev. O. E. Brown, Rev. Thomas Carter, Rev. James Campbell, Rev. R. A. Child, Rev. J. S. Frazer, Rev. E. V. Regester. Lay—J. B. Morgan, W. C. Dibrell, J. Horton Fall, Sidney Bass, J. L. Nelson, E. C. Reeves, D. H. Linebaugh.

Respectfully submitted.

(Signed.) JOHN O. WILLSON, *Chairman.*
SAM R. HAY, *Secretary.*

Nominations for Board of Church Extension, adopted.

The report of nominations for the Board of Church Extension was presented and adopted, as follows: Thos. L. Jefferson, President; E. G. B. Mann, Vice President; J. Adger Stewart, Treasurer; Presley H. Tapp, Dr. R. B. Gilbert, Rev. T. W. Lewis, Rev. M. J. Cofer, Rev. N. L. Linebaugh, Rev. Henry Trawick, Rev. James Thomas, Rev. Sam R. Hay, Rev. E. H. Mowre, Rev. W. L. Sherrill, Rev. L. W. Moore, Rev. F. N. Parker, Rev. J. B. Cochran, Rev. Paul H. Linn, Rev. H. B. Johnston, Rev. N. B. Henry, Rev. W. J. Young, Rev. R. E. Stackhouse, T. S. Garrison, D. L. Coon.

Resolutions on Laymen's Movement postponed.

C. H. Ireland, of the Western North Carolina Conference, introduced resolutions calling for a commission to be appointed to consider the Laymen's Missionary Movement.

An amendment was offered by R. W. Browder, of the Louisville Conference.

MAY 20. FIFTEENTH DAY.

F. P. Culver, of the North Alabama Conference, moved the postponement of the consideration of the above resolutions and amendment until Report No. 3 of the Laymen's Missionary Movement should be taken from the calendar, and the motion prevailed.

Meeting of Church Extension Board.

The following official notice was given:

A meeting of the Board of Church Extension is called to meet at the Battery Park Hotel this evening, May 20, 8 o'clock, in accordance with Section II., Article I., By-laws of the Board.

(Signed.) W. F. McMURRY, A. W. WILSON, COLLINS DENNY, H. C. MORRISON, E. D. MOUZON, W. R. LAMBUTH.

Report No. 6 on Epworth Leagues, adopted.

The report naming the Epworth League Board was presented and adopted, as follows:

COMMITTEE ON EPWORTH LEAGUES, REPORT NO. 6.

Your committee respectfully nominates the following for membership on the General Epworth League Board for the ensuing quadrennium: Bishop J. H. McCoy, President. Clerical—R. W. Hood, Paul B. Kern, H. Walter Featherstun. Lay—E. P. Peabody, Gus W. Thomasson, Hugh A. Locke.

(Signed.) T. W. LEWIS, *Chairman.*
E. CHASE BARE, *Secretary.*

Cane presented to Conference host.

Jerome Duncan, of the Northwest Texas Conference, presented a handsome cane to Dr. G. H. Detwiler, the host of the Conference, in behalf of friends from Mississippi and Texas, to which presentation Dr. Detwiler made happy response, and extended an invitation to the Conference to come back four years hence.

Invitations to hold next Conference in Asheville, referred.

Formal invitations from the city of Asheville for the holding of the next General Conference in that city were read and referred to the Committee on Entertainment of the next General Conference.

Compensation of Secretaries proposed and withdrawn.

A resolution from W. L. Sherrill, of the Western North Carolina Conference, and W. D. Turner, of same Conference, proposing pecuniary compensation for the Secretaries, upon the request of the Secretary, was withdrawn.

MAY 20. FIFTEENTH DAY.

Report No. 13 of the Committee on Revisals, being the special order of the day, was resumed.

Report No. 13 on Revisals resumed.

E. W. Alderson, of the North Texas Conference, asked unanimous consent for the substitution of the following in an item already adopted:

Verbal change of an item.

Paragraph 491, page 259, line 12, strike out "forasmuch as our brother hath departed this life," and insert "forasmuch as the spirit of our deceased brother hath returned unto God who gave it."

Consent was granted.

Item 8 of the report was read.

Item 8 of the report, after debate, adopted.

W. J. Young, of the Virginia Conference, moved to substitute for this item the original item of the report of the Ritual Commission.

R. F. Burden, of the South Georgia Conference, moved to amend by substituting the word "lively" for the word "living."

H. S. Shangle, of the East Columbia Conference, moved the previous question, and the motion prevailed.

The amendment offered by R. F. Burden, of the South Georgia Conference, did not prevail.

The substitute offered by W. J. Young, of the Virginia Conference, did not prevail.

Item 8 was adopted as presented by the committee's report.

Item 9 was read and adopted.

Item 9 adopted.

Item 10 was read.

Item 10 amended and adopted.

C. H. Briggs, of the Southwest Missouri Conference, moved that the present form of address in the Discipline be retained as an alternative reading, and the motion prevailed.

Item 10, thus amended, was adopted.

Item 11 was read and adopted.

Items 11 and 12 adopted.

Item 12 was read and adopted.

The report was adopted as a whole, as follows:

Report as a whole adopted.

COMMITTEE ON REVISALS, REPORT NO. 13.

Your committee has considered various memorials on changes in the Ritual, also the report of the Ritual Commis-

MAY 20. FIFTEENTH DAY. Report No. 13 on Revisals.

sion, and we recommend that the report of the commission be adopted with the changes noted on the attached report.

Respectfully submitted.

(Signed.) E. W. ALDERSON, *Chairman.*
W. ASBURY CHRISTIAN, *Secretary.*

1. Instruct the Book Editor to insert the Doxology in the Lord's Prayer whenever it is omitted in the Ritual.

2. Chapter XVI., Section I., ¶ 486, page 228. Amend Rubric introducing the general confession by omitting "in the name of," the Rubric when amended to read: "Then shall this general confession be made by the minister and all those who are minded to receive the holy communion, both he and they humbly kneeling and saying:"

3. Chapter XVI., Section I., ¶ 486, page 228. "Amen" at close of the first prayer to be starred for footnote:

"*At the close of each prayer throughout the Ritual the congregation is urged to join in the responsive Amen."

4. Chapter XVI., Section I., ¶ 468, page 230. Line five from the top, from the phrase "so to eat the flesh of thy dear Son" omit the word "dear." The phrase thus amended to read: "So to eat the flesh of thy Son."

5. Chapter XVI., Section I., ¶ 486, page 233. Add in Rubric the phrase "or sung," making it read: "Then may be said or sung."

6. Chapter XVI., Section I., ¶ 486. Change in Rubric, in the middle of page 234, the phrase "may put up" to "may offer." The sentence thus amended to read: "Then the elder, if he sees it expedient, may offer an extemporaneous prayer."

7. Chapter XVI., Section I., ¶ 486. Omit second paragraph of Rubric at the bottom of page 234: "If the consecrated bread or wine . . . prayer of consecration."

8. Amend ¶ 487, page 235, by striking out the opening address, and inserting the following:

"Dearly beloved, forasmuch as all men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit; and that our Saviour Christ saith, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God'; I beseech you to call upon God the Father through our Lord Jesus Christ, that of his bounteous goodness he will so grant unto this child, now to be baptized, the continual replenishing of his grace, that he may ever remain in the fellowship of God's holy Church, by faith that is in Jesus Christ."

MAY 20. FIFTEENTH DAY. Report No. 13 on Revisals.

9. ¶ 487, page 235. Strike out the first paragraph of the prayer, and insert:

"Almighty, ever-living God, we beseech thee for thine infinite mercies that thou wilt look upon this child, sanctify him ever with the Holy Ghost; that, abiding safe in the ark of Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, he may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen."

10. ¶ 487, page 237. Strike out the address to parents, and insert:

"In bringing this child unto holy baptism, you do accept it as your bounden duty to live before him the life that becometh the gospel, to teach him to renounce the devil and all his works, the vain pomp and glory of the world, with all carnal desires of the flesh, so that he may not follow or be led by them; to know the Holy Scriptures that are able to make him wise unto salvation through faith that is in Christ Jesus, and obediently to keep God's holy will and commandments all the days of his life. When he hath reached the age of discretion, he being willing thereto, and showing evidence of living faith in Christ, it will become your duty to bring him before the congregation, that he may there ratify and make his own the act of dedication which you this day perform on his behalf.

"Do you solemnly assume these obligations?

"Ans. 'We do, God being our helper.' "

The present form of address in the Discipline is to be retained as an alternative reading.

11. ¶ 488, page 239. Strike out from the beginning of the address down to and including "kingdom of God," in line 8 from top of page, and insert:

"Dearly beloved, forasmuch as all men do inherit a nature so fallen that no man, of his own strength, can so live as to please God, and that our Saviour Christ saith, 'Except a man be born again, he cannot see the kingdom of God.' "

12. ¶ 488, page 240. Strike out of the Rubric all after "written" and insert: "By St. Matthew, in the twenty-eighth chapter, beginning at the sixteenth verse:

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the

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Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

(In the foregoing passage, strike out the first "teach" and insert "make disciples.")

After this passage, insert the Rubric:

"Instead of the above passage, John iii. 1-8 may be read."

13. Chapter XVI., Section IV., ¶ 489, page 245. Fifth line from the bottom, after the phrase "your sins" insert "and to become a faithful servant in the kingdom of God," omitting comma after "come" in the sixth line from the bottom. The paragraph so amended to read:

"Dearly beloved, you profess to have a desire to flee from the wrath to come and to be saved from your sins, and to become a faithful servant in the kingdom of God; you seek the fellowship of the people of God, to assist you in working out your salvation; I therefore demand of you."

14. Chapter XVI., Section IV., ¶ 489, page 245. Last line, question beginning, "Do you solemnly in the presence of God," to be starred for the following footnote:

"*This question to be asked only of those who have been baptized heretofore."

MARRIAGE SERVICE.

15. Chapter XVI., Section V., ¶ 490. Insert after woman's "I will," bottom of page 250:

"Then the minister may cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

"I, M., take thee, N., to be my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and hereto I plight thee my troth.

"Then shall they loose their hands, and the woman, with her right hand taking the man by his right hand, shall likewise say after the minister:

"I, N., take thee, M., to be my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, acccording to God's holy ordinance; and thereto I give thee my troth."

16. Chapter XVI., Section V., ¶ 490, page 251. Seventh line from bottom, leave out "as Isaac and Rebecca lived faithfully together, so let these persons," and insert "they." The paragraph thus amended to read:

"O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together and live according to thy laws, through Jesus Christ our Lord. Amen."

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BURIAL SERVICE.

Chapter XVI., Section V., ¶ 491, page 253. Lines 3-8, omit Job xix. 25-27, and insert 2 Corinthians v. 1:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Chapter XVI., Section VI., ¶ 491, pages 253, 254. Omit verses beginning,

"Thou turnest man to destruction—"

"For we are consumed by thine anger"—

"Thou hast set our iniquities"—

"For all our days—"

"Who knoweth the power—"

Change the Rubric to read:

"After they come into the church or house, shall be read the following selections from Psalms xxxix. and xc.:

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

"And now, Lord, what wait I for? My hope is in thee.

"Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were.

"O spare me that I may recover strength, before I go hence and be no more.

"Lord, thou hast been our dwelling place in all generations.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

"Thou carriest them away as with a flood; they are as a sleep; in the morning they are like the grass which groweth up.

"In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth."

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their

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strength labor and sorrow; for it is soon cut off and we fly away.

"So teach us to number our days that we may apply our hearts unto wisdom.

"Return, O Lord, how long? And let it repent thee concerning thy servants.

"O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

"Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

"Let thy work appear unto thy servants, and thy glory unto their children.

"And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

17. After the lesson from 1 Corinthians xv., on page 257, insert Rubric.

"At the burial of a child the following may be used instead of the foregoing scriptures:

2 Samuel xii. 16-23. "David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

"And the elders of his house arose, and went in to him, to raise him up from the earth; but he would not, neither did he eat bread with them.

"And it came to pass on the seventh day that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead?

"But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? And they said, He is dead.

"Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came to his own house; and when he required, they set bread before him, and he did eat.

"Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread.

"And he said, While the child was alive I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live?

"But now he is dead, wherefore should I fast? Can I bring

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him back again? I shall go to him, but he shall not return to me."

Mark x. 13-16. "And they brought young children to him that he should touch them; and his disciples rebuked those that brought them.

"But when Jesus saw it he was much displeased, and he said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

"And he took them up in his arms, and put his hands upon them, and blessed them."

18. Change the numbers in the hymns in the Rubric, ¶ 492, page 260, from 691, 692, 606 of the old hymnal to 656, 657, 663 of the new.

19. ¶ 491, page 256, second word, first line, strike out the word "fool" and substitute "foolish one."

20. ¶ 491, page 258. Strike out the first three lines below Rubric, and insert: "Forasmuch as the spirit of our deceased brother hath returned to God who gave it."

21. ¶ 493, page 265, change numbers of hymns 660, 663, to 667, 662.

Respectfully submitted.

(Signed.) E. W. ALDERSON, *Chairman.*
W. ASBURY CHRISTIAN, *Secretary.*

Motion to reconsider tabled.

George Thornburgh, of the Little Rock Conference, moved to reconsider.

On motion of E. W. Alderson, of the North Texas Conference, the motion to reconsider was laid on the table.

Dr. J. S. Simon says good-by.

Dr. J. S. Simon, Fraternal Messenger of the Wesleyan Methodist Church, took affectionate leave of the General Conference.

Bishop Denny in response.

Bishop Collins Denny made happy response to the Fraternal Messenger's words of farewell.

Bishop John C. Kilgo took the chair.

Leave of absence to delegates.

Leave of absence was granted to J. M. Dannelly, of the Alabama Conference; M. L. Walton, of the Baltimore Conference; H. N. Snyder, of the South Carolina Conference; John P. Branch, of the Virginia Conference; H. E. Barrow, of the Virginia Conference; G. R. Stuart, of the Holston Conference; C. A. Sipple, of the

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New Mexico Conference; N. M. Rowe, of the North Alabama Conference.

Report No. 12 on Revisals, and minority report against change of name of Church, discussed at much length.

Report No. 12 of the Committee on Revisals was read.

A minority report was presented, as follows:

The undersigned members of the Committee on Revisals beg leave to submit the following report concerning the change of the name of our Church:

After thoughtfully and prayerfully considering this question, we recommend that the name of the Church be not changed.

Respectfully submitted.

W. ASBURY CHRISTIAN,	J. H. EAKES,
J. S. FRAZER,	P. W. FURRY,
FRANK W. BRANDON,	J. W. BOSWELL,
T. A. KERLEY,	J. W. DANIEL,
THOMAS S. WARE,	R. W. HOOD,
E. V. REGESTER,	W. A. HANNA,
H. M. SMITH,	W. C. LOVETT.

H. S. Shangle, of the East Columbia Conference, moved the adoption of the report.

John O. Willson, of the South Carolina Conference, moved the substitution of the minority report.

After discussion, E. H. McCuistion, of the North Texas Conference, moved the previous question, and the motion prevailed.

Pending the vote on the previous question, attention was called to the fact that the hour for the second special order of the day had arrived.

R. W. Browder, of the Louisville Conference, moved that the order of the day be suspended for thirty minutes, and the motion did not prevail.

W. D. Turner, of the Western North Carolina Conference, rose to the point of order that the first order of the day has precedence over the second until disposed of.

The Chair sustained the point of order.

Motion to substitute minority report fails.

The vote was taken on the substitution of the minority report, which, on a division vote of 83 to 153, did not prevail.

Paul H. Linn, of the Southwest Missouri Conference, rose to the point of order that a two-thirds vote was not

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necessary to adopt the majority report, but that a majority vote would be sufficient, subject to the constitutional test of submission to the Annual Conferences, after which a two-thirds vote of the General Conference would be required for final confirmation.

The Chair sustained the point of order.

W. A. Christian, of the Virginia Conference, insisted upon the point of order that it required a two-thirds vote to adopt this report.

The point of order was not sustained.

W. N. Ainsworth, of the South Georgia Conference, appealed from the ruling of the Chair, and the General Conference sustained the Chair.

Majority report adopted.

Report No. 12 of the Committee on Revisals was adopted by a division vote of 154 for and 84 against, as follows:

COMMITTEE ON REVISALS, REPORT NO. 12.

Your committee has carefully considered the memorials from the East Columbia, Florida, Louisiana, Western North Carolina, Oklahoma, Little Rock, Los Angeles, Columbia, Montana, and Pacific Annual Conferences, and from D. B. Price and others, asking that the name of the Church be changed.

We recommend that the name of the Church be changed from "The Methodist Episcopal Church, South," to "The Methodist Church."

Respectfully submitted.

(Signed.) E. W. ALDERSON, *Chairman.*
W. ASBURY CHRISTIAN, *Secretary.*

Bishop Murrah in chair.

Bishop W. B. Murrah took the chair.

W. N. Ainsworth's point of order not sustained.

W. N. Ainsworth, of the South Georgia Conference, rose to the point of order that he had not been allowed to state the ground of his appeal.

The Chair ruled the point of order not sustained.

Special order of the day called for.

Paul H. Linn, of the Southwest Missouri Conference, called for the special order of the day, namely, the hearing of the Fraternal Messenger from the Colored Methodist Episcopal Church.

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Afternoon session to be held.

John O. Willson, of the South Carolina Conference, moved that when we adjourn it be to meet at 3 P.M., and the motion prevailed.

Extension of time.

George Thornburgh, of the Little Rock Conference, moved that the time be extended to the completion of the order of the day, and the motion prevailed.

Credentials of delegate and greetings from C. M. E. Church read.

The Secretary read the credentials of Rev. C. L. Bonner, D.D., Fraternal Messenger from the Colored Methodist Episcopal Church to this General Conference, together with greetings from the Colored Methodist Episcopal Church.

EPISCOPAL ROOM, COLORED M. E. CHURCH,
AUGUSTA, GA., May 16, 1910.

To the Bishops and General Conference of the Methodist Episcopal Church, South.

Greeting: "Grace unto you, and peace and truth be multiplied."

This will be presented to you by Rev. C. L. Bonner, who comes as a duly accredited Fraternal Delegate from the Colored Methodist Episcopal Church in America to bear greetings to your body. With him comes our profoundest respect and Christian affection for you as our parent Church.

Praying the Master's abundant blessings upon you in all things, I am

Yours for the spread of the Master's kingdom,

R. S. WILLIAMS,
Secretary Board of Bishops of the C. M. E. Church.

AUGUSTA, GA., May 16, 1910.

Bishops and Brethren of the Methodist Episcopal Church, South, in General Conference assembled.

Greeting: We take pleasure in informing you that the Rev. C. L. Bonner, D.D., of the Georgia Conference, has been duly appointed by us to bear the fraternal greetings of our Church to your distinguished body. He is a brother beloved by us all. He will bring to you our deepest sympathy in the loss you have sustained by death of your chief pastors; our expression of good wishes for the continued success of our mother Church; and to pray through him for a continuation of those most cordial relations which now exist between us.

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Once more commending Dr. Bonner, whom you will be pleased to hear, we are

Yours very truly,

L. H. HOLSEY, *Senior Bishop.*
ISAAC LANE.

C. L. Bonner, Fraternal Messenger, heard.

Rev. C. L. Bonner, D.D., was introduced and addressed the Conference.

Bishop Murrah responds.

Bishop W. B. Murrah made response.

Sunday preaching appointments.

Announcements were made as follows for preaching on Sunday, May 22:

METHODIST.

Central—Bishop E. D. Mouzon, 11 A.M.; Bishop John C. Kilgo, 8 P.M.

Haywood Street—C. H. Briggs, 11 A.M.; George B. Winton, 8 P.M.

North Asheville—Bishop Joseph S. Key, 11 A.M.; Bishop H. C. Morrison, 8 P.M.

Bethel—Bishop James H. McCoy, 11 A.M.; J. E. Dickey, 8 P.M.

Biltmore—Bishop E. E. Hoss, 11 A.M.; M. T. Haw, 8 P.M.

West Asheville—Bishop W. A. Candler, 11 A.M.; E. O. Watson, 8 P.M.

North Asheville Mission—R. P. Howell, 8 P.M.

Weaverville—T. D. Ellis, 11 A.M.; J. A. Burrow, 8 P.M.

Brevard—Bishop W. R. Lambuth, 11 A.M.

Methodist Protestant—E. G. B. Mann., 11 A.M.; Stonewall Anderson, 8 P.M.

PRESBYTERIAN.

First Presbyterian—Bishop Collins Denny, 11 A.M.; Bishop R. G. Waterhouse, 8 P.M.

Ora Street—W. F. Dunkle, 11 A.M.; J. W. Moore, 8 P.M.

Oakland Heights—Gross Alexander, 11 A.M.

BAPTIST.

First Baptist—Bishop E. R. Hendrix, 11 A.M.; F. S. Parker, 8 P.M.

West End—J. W. Perry, 11 A.M.; Ira S. Patterson, 8 P.M.

Calvary (West Asheville)—I. W. Cooper, 11 A.M.; W. W. Watts, 8 P.M.

Biltmore—L. W. Moore, 11 A.M.

Christian Church—C. M. Bishop, 8 P.M.

Hendersonville—D. L. Anderson, 11 A.M. and 8 P.M.

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The Conference adjourned with the doxology, the benediction being pronounced by Bishop Hendrix.

AFTERNOON SESSION.

Conference meets, Bishop Denny presiding.

Opening devotions.

The Conference met pursuant to adjournment at 3 o'clock, Bishop Denny in the chair.

The opening devotions were conducted by H. P. Hamill, of the Baltimore Conference. Hymn No. 366,

> Give me a new, a perfect heart,
> From doubt, and fear, and sorrow free,

was sung. The Conference was led in prayer by Dr. Hamill.

Minutes approved.

The minutes of this morning's session were read and approved.

Bishops' veto of action to change name.

Bishop Candler, Secretary of the College of Bishops, read the following veto of the action of the Conference proposing to change the name of the Church:

ASHEVILLE, N. C., May 20, 1910.

To the General Conference of the Methodist Episcopal Church, South.

We, the Bishops of the Methodist Episcopal Church, South, reluctantly and very respectfully interpose our veto upon the action by which it was proposed to change the name of the Church, upon the ground that the name is a part of the organic law of the Church.

An effort was made to change the name of the Church in 1866, and again in 1882; and on both occasions the necessity for the constitutional process was recognized by the General Conference, and by that Conference the matter was referred to the Annual Conferences for final determination.

We do not, therefore, feel at liberty to allow a matter of such great import, involving titles to property, and opening the way for extended litigation, to take effect without the sanction of the Annual Conferences.

Signed by order and on behalf of the College of Bishops.

W. A. CANDLER, *Secretary.*

Reports Nos. 16, 17, 18, 19 on Boundaries, with minority report, on calendar.

Reports Nos. 16, 17, 18, and 19 of the Committee on Boundaries were placed on the calendar without reading, together with a minority report concerning the making of a new Conference of the Arizona District.

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The Secretary read the following greeting from the Lord's Day Alliance, of the United States:

Greeting from Lord's Day Alliance.

203 BROADWAY, NEW YORK, May 10, 1910.

To the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: We greet you in the name of the Lord of the Sabbath.

Rev. R. F. Campbell, D.D., President of the North Carolina Lord's Day Alliance, is commissioned to represent our national organization before your great body. He is worthy of the best hearing that can be accorded, and the cause represented by our society is, we believe, the most important of any before the Churches of our country at this time.

Very respectfully yours,

(Signed.) G. W. GRANNIS, *General Secretary.*

Bishop Lambuth in chair.

Bishop Lambuth took the chair.

Dr. Campbell addresses Conference

Dr. Campbell, President of the North Carolina Lord's Day Alliance, addressed the Conference in behalf of the organization.

Resolution indorsing Lord's Day Alliance adopted.

The following resolution, offered by C. H. Ireland, of the Western North Carolina Conference, concerning the Lord's Day Alliance, was adopted:

Resolved, That the General Conference of the Methodist Episcopal Church, South, hereby gives to the Lord's Day Alliance of the United States its hearty indorsement, and earnestly calls upon the pastors and people of our denomination to coöperate with the Alliance in all its work for the protection of the Christian Sabbath, and especially in its effort to organize an Alliance in each state in conjunction with the national organization.

(Signed.) J. C. ROWE, T. F. MARR,
W. R. ODELL, F. M. WEAVER,
W. D. TURNER, CHARLES H. IRELAND.

Leave of absence.

Leave of absence was granted to T. N. Ivey, of the North Carolina Conference, and R. B. John was substituted in his place.

Leave of absence was granted to B. G. Shackelford, of the St. Louis Conference.

Report No. 18 on Publishing Interests adopted.

The Committee on Publishing Interests presented Report No. 18.

E. M. Glenn, of the North Alabama Conference, moved that the report be put upon its passage. The mo-

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tion prevailed, and the report was read and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 18.

Your Committee on Publishing Interests, desiring continuance of the same liberal policy toward the Nashville *Christian Advocate* which now obtains, recommend to the Book Committee the wisdom of setting apart $10,000 per annum for the next quadrennium to secure for the editor such editorial and other assistance as may be needful to continue to give to the Church a strong family paper.

It is furthermore recommended that the Book Committee furnish the means to make a paper which in mechanical and illustrative excellence shall be equal to the best in the country.

(Signed.) N. E. HARRIS, *Chairman.*
E. M. GLENN, *Secretary.*

Report No. 13 on Church Extension taken up.

Report No. 13 of the Committee on Church Extension was taken up.

Amendment substituted for part of item 9.

The following amendment was substituted for the last paragraph of item 9 of the report concerning the Washington City representative church:

We recommend that this General Conference reaffirm the action of the last General Conference on this subject, except as amended by your previous action, and in the constitution of the special committee, which we recommend shall consist of Bishop Warren A. Candler, Bishop E. E. Hoss, Bishop John C. Kilgo, the Corresponding Secretary, and Rev. George S. Sexton.

We also advise the Board of Church Extension and the special committee named to make the enterprise in all its aspects worthy of our great Church, even though the cost in money and time be more than at first contemplated.

Report as amended adopted.

The report as amended was adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 13.

Your Committee on Church Extension desires to call the attention of the General Conference to the progress made in the Church Extension work, as exhibited in the Annual Reports of the Corresponding Secretary and in the Quadrennial Report of the Board of Church Extension:

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1. Equipment.

With great care the office of the Board has been equipped with a modern system of bookkeeping and filing, so that exact information can be obtained on short notice concerning the work of Church Extension in all its departments.

2. Meeting of Conference Board Representatives.

The Corresponding Secretary, in order to increase interest and impart information, and to excite enthusiasm in the work, prevailed on many of the Conference Boards to send representatives to a Conference held in Memphis, Tenn., April 27-29, 1909. This meeting was well attended, a comprehensive programme, covering every feature of Church Extension work, was prepared, and the various subjects were ably discussed. So satisfactory was the meeting, and the immediate permanent results so apparent, that the General Conference is requested to recommend an annual meeting of Conference Board representatives at such time and place as may seem wise to the Corresponding Secretary, leaving it optional with the Annual Conference Boards whether they will send representatives.

3. Assessment.

The assessment for Church Extension has been increased during the quadrennium from $140,000 to $200,000. The amount paid on assessment has increased each year, $538,000.74 having been paid on assessment as against $372,649.30 the preceding quadrennium. The percentage of assessment paid was 87½ as against 74½ the preceding quadrennium. This does not include the $44,0014.70 raised on "specials." The increase from year to year in collections, and a large amount collected on specials, fully justified the increased assessment placed upon the Church.

4. Churches Aided.

During the quadrennium there were 1,698 churches aided by the Conference Boards, and 658 by the General Board; the whole amount donated and loaned aggregated $836,905.47. These figures speak forcibly of the value of Church Extension work throughout the connection.

5. Literature.

Your committee desires to express its appreciation of the wisdom that put into circulation valuable literature concerning the work of the Church Extension Board. We consider

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this movement as worthy of the highest accommodation, and urge that continued effort be made in this direction. We are persuaded that it has been a great help in the wonderful progress made in the Church Extension work during the seventh quadrennium.

In this connection, we desire to call attention to the book of blanks covering every detail of legal and financial transaction of the Church Extension Board, and to commend the businesslike methods indicated thereby.

6. Loan Fund.

There has been a very gratifying increase in the Loan Fund Capital during the quadrennium. The capital at the close of the last quadrennium was $230,002.59. During this quadrennium, $109,612.06 has been added to the capital, making a grand total at the close of the quadrennium of $339,614.65, all of which, except $35,719.25 in cash, stocks, and bonds, is loaned to churches at four per cent., returnable in easy installments. The activity of these funds is indicated by the fact that we have made during the quadrennium 197 loans, amounting to $318,678.35, and have collected from our borrowers in principal and interest $274,713.44.

The following table shows by years the receipts and increases in the Loan Fund Capital for the quadrennium:

Year.	Amount Contributed.	Net Interest Earned.	Total.
1906-7....	$ 7,888 43	$ 5,452 41	$ 13,340 84
1907-8....	16,607 39	9,009 19	25,616 58
1908-9....	13,518 44	7,114 83	20,633 27
1909-10...	40,588 33	9,433 04	50,021 37
Total...	$78,602 59	$31,009 47	$109,612 06

Special emphasis should be given to this feature of our work, from which we have a right to expect so much. It is not, as some have supposed, a fund held in shares and as an investment—belonging to a building and loan association, a joint stock company, a banking corporation, formed upon a secular basis and managed for profit—but it is the property of the Church, and used and held for its extension in the earth. With its assistance are to be built church edifices designed to help on the work of the world's conversion. Nor is it an endowment, the principal being invested and the interest only being used to build churches, but the entire fund is a free cash capital, every dollar of which is to be kept loaned out to churches for a long or short time, as occasion may require. These loans, made at a moderate rate

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of interest, are designed to help churches that need better houses of worship than they are able to build, and which can, in view of future strength, undertake to work their own way if they can have temporary accommodations. We thus help many enterprising churches, and, when our money is returned, are in position to help others; and so our fund goes on repeating its work from year to year, and at the same time constantly growing by accumulations of interest.

Loans may be made to take the place of donations in many, if not most, cases. Not a few, who are unwilling to put themselves in the attitude of pensioners upon the bounty of the Church by accepting a gift, are glad to obtain a loan. Some have asked for donations and, when only loans could be had, have found them just what was needed.

The creation of such a fund is perhaps less difficult than its administration. Some of our people, who are unused to business methods, are inclined to regard the rules of the Board as unduly strict. Others are disposed to presume upon their relation to the Board, esteeming its regulations as merely formal, to be complied with or not as may suit their convenience, and do not expect them to be insisted upon by the Board. It must not be forgotten that in this matter the Board acts as a fiduciary, charged by the Church and pledged to the donors of this fund to be prudent and faithful in its administration. The mission of this Board is to encourage churches to greater efforts, and not to intimidate them by the enactment and publication of rules which will be repressive by their rigidness. However, the Board must demand ample security for all loans, and must kindly but firmly insist upon their repayment when due. To this policy the Board is fully committed, and upon it has been acting; and we are happy to report that not a single dollar of the Loan Fund Capital loaned to churches has ever been lost.

During the past quadrennium the following named Loan Funds have been established: Mrs. Elizabeth K. Miller, T. T. Fishburne, Theo. B. Hoagland, Mrs. Scota I. Chenoweth, Liston, William Wallace Duncan, Atticus G. Haygood, S———, Nora A. Fitch, John C. Granbery, Retirement, M———, Richard T. Jones, Cleveland Morris, E. D. Richards, Memphis, and General. To this list must be added Conference Loan Funds as follows: East Columbia, Illinois, Kentucky, Louisville, Florida (John C. Ley), North Mississippi, New Mexico, Oklahoma, St. Louis, Missouri (C. I. Vandeventer). A total of twenty-eight for the quadrennium.

For a full list of Loan Funds and amount of each, see Table No. 1, page 25, of the Quadrennial Report.

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The prosperous growth and high standard of business management in force governing these loan funds, we rejoice in.

7. REFUNDING BONDS.

Reporting upon the memorial of the General Board, relative to the general use of refunding bonds to cover donations made by Conference Boards, your committee would urge their use, respectfully asking the General Conference to recommend the adoption of the same by the several Annual Conference Boards; and, to the end that such Conference Boards may adopt the use of the refunding bonds, that the General Board be instructed to inform the Conference Boards concerning their use, and to render all needed services to such Boards in the execution of their plans concerning these refunding bonds.

8. CHARTER AND CONSTITUTIONAL RIGHTS.

Believing the Church needs information on the subject of the charter and constitutional rights and limitations of the General Board of Church Extension, as appears from resolutions referred to this committee asking that the General Board be instructed to negotiate loans on the outside in behalf of churches needing aid, and which the General Board is unable to care for (the course regarded by your committee as impracticable and dangerous), your committee recommends that the attention of the General Board be directed to this subject, to the end that it may make known to the Church its inability to comply with such demands and the dangers incident thereto.

9. THE WASHINGTON CITY REPRESENTATIVE CHURCH.

The last General Conference charged the Board of Church Extension with the responsibility of erecting a representative church building in the city of Washington, D. C., to cost not less than $275,000 ($75,000 of this amount to be raised by the Mount Vernon congregation and $200,000 by the Church at large). It also provided for a special committee consisting of two bishops to be named by the College of Bishops and the Corresponding Secretary of the Board of Church Extension, and specifically charged this committee with doing the work necessary to accomplish this end, under the direction of the Board of Church Extension. We are glad to report that a substantial beginning has been made, $42,885.50 of the amount to be raised from the Church at large having been secured in cash and good subscriptions. We are also informed that there is no difficulty

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as to the amount pledged by the Mount Vernon congregation. This General Conference has already taken action giving authority to the Board of Church Extension as to methods to be used in securing the balance of the money needed.

We recommend that this Conference reaffirm the action of the last General Conference on this subject, except as amended by your previous action, and in the constitution of the special committee, which we recommend shall consist of Bishop Warren A. Candler, Bishop E. E. Hoss, Bishop John C. Kilgo, the Corresponding Secretary, and Rev. George S. Sexton.

We also advise the Board of Church Extension and the special committee named to make the enterprise in all its aspects worthy of our great Church, even though the cost in money and time be more than at first contemplated.

We heartily indorse the appointment of a National Building Committee as named in the Quadrennial Report of the Board, and express to the gentlemen named our appreciation of their interest in the important enterprise.

We have had before us a resolution signed by members of this Conference on the subject of assessment for this enterprise, and, inasmuch as the Conference has already voted to leave the whole matter in the hands of the Board of Church Extension, we recommend nonconcurrence.

Respectfully submitted.

(Signed.) W. F. McMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

Report No. 2 on Missions read and discussed.

Report No. 2 of the Committee on Missions, being the special order of the day, was read.

O. E. Brown, of the Missouri Conference, asked that Bishop Lambuth explain the report.

Bishop R. G. Waterhouse took the chair.

After the explanation of the pending Report No. 2, T. A. Kerley, of the Tennessee Conference, offered the following amendment, which was not adopted:

Amend ¶ 367, Art. XXIII., line 12, after the word "officers," by inserting the phrase, "the formation of missions." When amended it will then read:

"Said Board shall, in all its actions, be subject to the approval of the Annual Conference, except in the election of its officers, the formation of missions," and then follows the remainder of the paragraph as in the report.

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W. F. Dunkle, of the Oklahoma Conference, raised the point of order as to whether or not the President of the Board of Missions could accept an amendment for the committee. The point of order was not sustained.

H. B. Johnston, of the Memphis Conference, moved a substitute, which, on motion of B. F. Lipscomb, of the Virginia Conference, was laid on the table.

A. F. Watkins, of the Mississippi Conference, moved an amendment, which was laid on the table.

All proposed amendments fail, and the report adopted.

The report was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 2.

We, your Committee on Missions, having carefully considered a memorial from the Board of Missions, and the report of the Commission on the Unification of Missionary Societies and Boards, also memorials from the North Carolina Annual Conference, the Louisville Annual Conference, the Mississippi Annual Conference, the North Alabama Annual Conference, the Memphis Annual Conference, the Birmingham District Conference, the North Texas Annual Conference, the Northwest Texas Annual Conference, and the Louisiana Annual Conference, in reference to changes in the Discipline, respectfully recommend concurrence in the following:

Change ¶ 367, Art. XXIII., to ¶ 366, Art. XXII., without change.

"¶ 366. Art. XXII. There shall be held annually a meeting of the Conference Missionary Secretaries. (If any Secretary be unable to attend, the Conference Board of Missions may send a representative.) The Secretary of the General Board shall fix the date and place of this meeting; choose suitable topics and speakers; arrange for the programme, and be responsible for other details. The necessary expenses of each Secretary or representative in attending this Conference shall be met by his Board."

Change ¶ 351, Art. VII., to ¶ 354, Art. X., and amend by dropping from lines 11 and 12 from top of page 151 the words "Secretary and Assistant Secretaries" and inserting the word "Secretaries"; and by striking out the words "shall be ministers of the gospel and may be members of any Annual Conference, but" in line 14. The entire paragraph when amended to read as follows:

"¶ 354. Art. X. The Secretaries shall reside in Nashville, Tennessee. It shall be their duty to keep a permanent record of the proceedings of the Board, and to publish an ab-

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stract of them in the Church papers; to conduct its correspondence; to attend to its legal business; to prepare the Annual Report, and to publish monthly (either in a missionary paper or in the Church papers, as the Board shall direct) statements of the condition, needs, and prospects of the various missions, and to discharge such other duties as the Board may direct. The salaries of the Secretaries shall be fixed by the Board, and all their necessary traveling expenses shall be allowed."

Change ¶ 359, Art. XV., to ¶ 368, Art. XXIV., and rewrite same so as to conform to departments and to read as follows:

"¶ 368. Art. XXIV. The apportionment to the Annual Conference for the Department of Foreign Missions shall be divided by the Conference Board among the Districts to be distributed by the District Stewards to the several pastoral charges, and the preacher in charge shall see that collections are taken in every congregation to meet the same. The apportionment to an Annual Conference for the Department of Home Missions shall be added to the assessment for Annual Conference Missions, thus making but one annual collection. This sum shall be divided by the Conference Board among the Districts to be distributed by the District Stewards to the several pastoral charges, and the preacher in charge shall see that collections are taken in every congregation to meet the same. The returns shall be divided between the Annual Conference Board and the Department of Home Missions in the ratio of the two apportionments."

Change ¶ 361, Art. XVII., to ¶ 369, Art. XXV.

"¶ 369. Art. XXV. Any Annual Conference, District, Church, Sunday school, Epworth League, or person, may assume, in whole or in part, the support of a missionary, or mission or mission school approved or established by the Board of Missions. Their contributions shall be applied to the support of such object, provided the funds be sent through the Treasurer of the Board. The Conference in whose territory such moneys may be given shall have credit for the same in settling the apportionment of the Board of Missions, provided the object is covered by appropriation."

Change ¶ 363, Art. XIX., to ¶ 371, Art. XXVII., and amend by adding in line 12 from top of page 157 after the word "for" the words "missionary education of the Church and for," and by adding the following words: "and to encourage the organization and foster the work of the Woman's Missionary Societies." The entire paragraph when amended to read as follows:

"¶ 371. Art. XXVII. It shall be the duty of the Presiding

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Elder to preach on the subject of Missions annually in each charge in the District; to see that efficient and well-defined plans be adopted for the missionary education of the Church and for raising missionary funds; to conduct with his preachers a missionary institute early in the Conference year; to see that they hold missionary mass meetings, and to encourage the organization and foster the work of the Woman's Missionary Societies."

Change ¶ 364, Art. XX., to ¶ 372, Art. XXVIII., and amend by dropping the words "at least annually" in lines 8 and 7 from bottom of page 157 and inserting the word "frequently," and by adding after the word "missions" in line 7 from bottom of page 157 the words "to organize a Missionary Committee"; by adding after the word "work" in line 5 from bottom of page 157 "and to see that a canvass is made of every member early in the Conference year for a missionary contribution," and by dropping the word "into" in line 4 from bottom of page 157, and inserting the word "as"; by dropping the words "in which the" in line 3 from bottom of page 157, and inserting the words "and that at least one monthly"; and by dropping from lines 3 and 4 from top of page 158 the words "salvation of the heathen" and inserting the words "evangelization of the world," and by adding the words "and to see that Woman's Missionary Societies are organized in every church." The entire paragraph when amended to read as follows:

"¶ 372. Art. XXVIII. It shall be the duty of the preacher in charge to preach frequently on the subject of Missions, to organize a Missionary Committee, and to hold missionary mass meetings annually in every church in his charge; to see that a canvass is made of every member early in the Conference year for a missionary contribution; to see that each Sunday school is organized as a missionary society, and that at least one monthly collection shall go to Missions; to see that each League hold a monthly meeting and study the subject of Missions; to circulate missionary literature, and to seek in every way the education and inspiration of his people concerning the evangelization of the world; and to see that Woman's Missionary Societies are organized in every church where at all practicable." (See Par. 247.)

Amend by renumbering ¶ 365, Art. XXI., making same ¶ 363, Art. XIX., and by dropping the words "and said Board shall have full control of the funds raised for its support," at the end of the article, and substituting the words "Said Board shall in all its actions be subject to the approval of the Annual Conference except in the election of its officers and in the appropriations it may make to the missions

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which, with the consent of the President of the Conference, it shall establish. The paragraph when amended to read as follows:

"¶ 363. Art. XIX. Each Annual Conference shall organize a Board of Missions, auxiliary to the General Board, to which it shall report annually. It shall consist of one layman from each District, and an equal number of clerical members, who shall be elected quadrennially by the Annual Conference at the first session after General Conference. Said Board shall in all its actions be subject to the approval of the Annual Conference except in the election of its officers and in the appropriations it may make to the missions which, with the consent of the President of the Conference, it shall establish. This provision shall not be construed so as to interfere with the acts and work of the Board in the intervals of the Annual Conference sessions."

Change ¶ 357, Art. XIII., to ¶ 364, Art. XX., and amend by inserting in line 19 from top of page 153, after words "and by," the following words, "and by promoting practical plans for the missionary education of the Church and by such other"; by substituting "Conference missions" for "its own missions," and by adding "add thereto the appointment by the Board of Missions for Home Missions" in line 2 from bottom of page 153. The entire paragraph when amended to read as follows:

"¶ 364. Art. XX. The Conference Board shall hold an anniversary at each session of the Conference, and shall prepare a programme and secure speakers long enough before the session for thorough preparation, and by promoting practical plans for the missionary education of the Church, and, by such other means as it may choose, shall disseminate missionary intelligence among the people, providing for this and other necessary expenses. It shall publish a full report, and it shall estimate annually the amount that may be necessary for the support of Conference missions, add thereto the apportionment by the Board of Missions for Home Missions, and apportion the same to the Presiding Elders' Districts for collection. It shall hold a mid-year meeting whenever practicable and provide for the expense of the same."

¶ 369. Art. XXV. At the end of the first sentence and following the words "for Foreign Missions" insert, "including amounts contributed by the Sunday schools, a separate account of which shall be kept."

Change ¶ 358, Art. XIV., to ¶367, Art. XXIII.

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"¶ 367. Art. XXIII. The Annual Conference Board of Missions may employ suitable persons to conduct missionary work under the direction of the Board subject to the approval of the Annual Conference and the appointment of the Bishop, may provide for their support out of the funds under control of the Board, and may authorize said persons to hold evangelistic services, to make missionary addresses, and to take collections for the support of the work of the Board at places designated by the Board. In case the Board should desire to employ a traveling preacher for such work, it shall nominate him for the same at the Annual Conference, and, should the Conference so request, the President of the Conference may appoint him to said work."

Add a new paragraph to be numbered ¶ 362, Art. XVIII.

"¶ 362. Art. XVIII. The Board of Missions shall appoint a Committee on Evangelism which, under the direction of the Home Department, shall promote revival work throughout the Church. In accordance with the policies of the Board, this committee shall be authorized to employ evangelists, provide for their support, and conduct evangelistic meetings and campaigns. The evangelistic committee shall work in harmony with Annual Conference Boards of Missions, pastors, and other duly constituted authorities of the Church."

Change ¶ 364, Art. XX., to ¶ 365, Art. XXI.

"¶ 365. Art. XXI. Each Annual Conference Board of Missions shall nominate for appointment by the President of the Conference a Secretary, who shall be *ex officio* a member of the Conference Board, to travel in the interest of its own missions and the work of the Board of Missions. The Secretary, thus appointed, shall perform these services in addition to his regular pastoral work, unless his support is provided for by the Conference Board. Annual Conference Boards of Missions shall instruct their Conference Missionary Secretaries to add the circulation of evangelistic as well as missionary literature to their other duties and to coöperate with the Secretaries of the Board of Missions in their work."

Add a new paragraph to be numbered ¶ 375, Art. XXXI.

"¶ 375. Art. XXXI. The Laymen's Missionary Movement is recognized as a providential movement among the Christian men, and is welcomed as a pledge of a closer alignment of the men of the Church with the great missionary advance of the day. The laymen of the Church are authorized to develop missionary interest and intelligence and to promote missionary activity and liberality in coöperation with the

other agencies of the Church, in harmony with the constitution of the Board."

Respectfully submitted.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Item 1 of Report No. 3 on Missions, on failure of amendment, adopted.

Item 1 of Report No. 3 of the Committee on Missions, of which items 2 and 3 had already been adopted, was taken up.

I. S. Patterson, of the Florida Conference, offered an amendment which, on motion of C. M. Bishop, of the Missouri Conference, was laid on the table.

By request of O. E. Brown, Chairman, Ira S. Patterson was heard concerning the amendment which he had proposed.

Item 1 was adopted.

Report as a whole then adopted.

The report was then adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 3.

We, your Committee on Missions, having given careful consideration to the recommendations contained in the report of the Commission on the Unification of Missionary Societies and Boards, respectfully recommend concurrence in the following:

We recommend (1) that the building of parsonages carried on heretofore by the Woman's Home Mission Society of the Methodist Episcopal Church, South, be transferred to the Board of Church Extension, Methodist Episcopal Church, South, and that the Parsonage Loan Fund, $35,110.48, now held by the Woman's Home Mission Society be transferred to the Board of Church Extension to be maintained and administered as heretofore as a Parsonage Loan Fund.

We recommend (2) that a Provisional Committee of women be appointed, consisting of the Executive Committee and the officers of the Woman's Board of Foreign Missions and the Woman's Board of Home Missions, who shall meet before the adjournment of this General Conference and nominate to the Committee on Missions of the General Conference the ten women who are to become members of the General Board of Missions. That this Provisional Committee be also authorized to make any adjustments in the official relation of the women that may be necessary in order to carry out the provisions of this basis of union.

We recommend (3) that the Commission on Unification of Missionary Societies and Boards be continued by the Gen-

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eral Conference with full power to conduct all negotiations, to adjust all matters and execute all transfers and conveyances, to procure all legal documents and proceedings and all other writings, and to do and perform all other acts and things not herein mentioned which may be necessary or proper in perfecting the union provided for in Chapter XI. of the book of Discipline published by the Methodist Episcopal Church, South, and dated A.D. 1910. This Commission shall have power to fill any vacancies that may occur in its membership.

The Commission consists at present of two bishops, as follows: A. W. Wilson and James Atkins; of six *ex officio* members, as follows: W. R. Lambuth, Secretary of the Board of Missions; W. F. McMurry, Corresponding Secretary of the Board of Church Extension; Miss Maria L. Gibson, President of the Woman's Foreign Missionary Society; Miss Belle H. Bennett, President of the Woman's Home Mission Society; Mrs. Alice Cobb, Secretary of the Woman's Foreign Missionary Society; Mrs. R. W. MacDonell, Secretary of the Woman's Home Mission Society (these to be succeeded by the incoming General Secretary of the Board of Missions, the Corresponding Secretary of the Board of Church Extension, the President of the Woman's Missionary Council, the woman who is Secretary of the Foreign Department of the Board of Missions, the woman who is Secretary of the Home Department of the Board of Missions); of three traveling preachers, as follows: C. M. Bishop, S. L. Dobbs, F. J. Prettyman; and of two laymen, as follows: W. B. Stubbs and W. G. M. Thomas.

Respectfully submitted.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

J. M. Barcus, of the Northwest Texas Conference, moved that all the reports of the Committee on Missions be now acted upon, and the motion prevailed.

Reports Nos. 5, 6, 7, 8, 10, 11, and 12 on Missions, adopted.

Reports Nos. 5, 6, 7, 8, 10, 11, and 12 of the Committee on Missions were adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 5.

Your Committee on Missions has considered the report of the Commission on Federation of German Work which sets forth the following statement and recommendations:

The Methodist Episcopal Church and Evangelical Association having failed to appoint Commissions for conference

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with your Commission, no plans have been considered for the federation of German work.

Your Commission is of the opinion at the present time that a union of the three Methodist bodies in Texas is neither desired nor would it extend the kingdom of Christ.

Our German Mission is in a prosperous condition, and should not be disturbed. This Conference is our organized missionary force to reach the 300,000 German-speaking people in Texas. It must be preserved intact as long as the state continues to receive German immigrants by shiploads.

Your Commission recommends that all questions of practical comity and federation of work among the German and other foreign-speaking peoples, involving our Church and sister denominations, in the division of the field and location of new stations, be referred by the Home Mission Secretary to the Home Mission Council of the Home Mission Boards in the United States for adjustment; final action being with our Board of Missions.

Respectfully submitted.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 6 on Missions.

COMMITTEE ON MISSIONS, REPORT NO. 6.

We have had before us that part of the Episcopal Address which had reference to the colored people, our relations to the Colored Methodist Episcopal Church, and to the establishment of a Mission in Africa; also, the report of your Fraternal Messenger to the General Conference of the Colored Methodist Episcopal Church, Dr. W. R. Lambuth, and the Report of the Board of Missions relative to the same subjects, and we beg leave to report as follows:

We rejoice in the cordial relations existing between our Church and the Colored Methodist Episcopal Church, which were never closer than now. We are glad to report to you that steps have been taken by the Woman's Board of Foreign Missions, by the Board of Missions, and by the General Conference of the Colored Methodist Episcopal Church, looking to the establishment of a Mission in Africa. The Board of Missions at its last session adopted the following resolution:

"*Resolved*, That our Secretaries be instructed to confer, concerning the opening of a Mission in Africa, with the Commission appointed by the last General Conference of the Colored Methodist Episcopal Church on the subject of coöperation in missionary work, and that we authorize one of our Secretaries to visit Africa to study the conditions there with reference to one or more eligible sites for mis-

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sionary work, and that we authorize a 'special' to secure the necessary funds to enterprise such a beginning of a Mission in Africa.

(Signed.) E. R. HENDRIX,
HORACE BISHOP,
W. R. LAMBUTH."

This proposal of our Board was met at once by the offer of Prof. J. W. Gilbert, that capable and consecrated leader of the colored people, Professor of Greek in Paine College, to dedicate his life and talents to mission work in Africa. A collection was taken in the Board amounting to more than $1,000 toward the establishment of this mission.

The General Conference of the Colored Methodist Episcopal Church, now in session at Augusta, Ga., adopted on the tenth day of this month the following resolution:

"*Resolved*, That this General Conference elect or empower the Bishops to appoint some prepared preacher, acceptable alike to the Methodist Episcopal Church, South, and our Church, to work in coöperation with the Mission Boards of our parent Church, for the establishment of mission work in Africa."

We recognize in this movement not only the realization of the prayers and hopes of many years and the logical fruition of our past history in relation to the negro race, but also the pledge of a better understanding and closer affiliation with our colored brethren in the fellowship of a great and worthy task.

We recommend concurrence in so much of these documents as refers to the coöperation of the Colored Methodist Episcopal Church with the Methodist Episcopal Church, South, in the opening of a Mission in the Dark Continent, and in the steps that have been taken by our authorities looking to this result.

Respectfully submitted.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 7 on Missions.

COMMITTEE ON MISSIONS, REPORT NO. 7.

Your Committee on Missions, to which was referred memorials on the establishment of hospitals, from the Memphis, Holston, Tennessee, Louisville, and North Alabama Conferences, and from the Laymen's Missionary Movement, begs leave to submit the following preamble and resolutions as its report:

Whereas, the obligation to minister to the sick and af-

flicted is laid upon the Church both by the command and example of our Lord; and

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Whereas, the Evangelical Churches of Christendom are realizing more and more the necessity of providing hospitals in which the consolations of religion may be offered as well as the ministry to the body; and

Whereas, it is our conviction that Methodism stands for the highest Christian service that can be rendered to mankind in its every phase of need, whether physical, social, or religious; and

Whereas, a number of memorials have been received on this important subject, including one from the Laymen's Missionary Movement of our Church signed by its President and Secretary,

Resolved, That the Board of Missions shall be requested to adopt such policy and employ such agencies as may seem wise to the Board in promoting the interests of this work at home and abroad, including the circulation of literature and the preparation of plans for hospitals and homes for nurses and nurse deaconesses.

Respectfully submitted.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

COMMITTEE ON MISSIONS, REPORT NO. 8.

Report No. 8 on Missions.

Your Committee on Missions, having considered resolutions signed by N. B. Henry and C. L. Whitmon, also resolutions signed by T. A. Kerley and W. R. Lambuth, respectfully recommend concurrence in the following:

That the word "Domestic" in ¶ 87, Question 7, item 5, of the Discipline, be stricken out and the words "Home and Conference" inserted instead thereof, so that when amended it shall read:

"¶ 87. Question 7. Item 5. Home and Conference Missions."

Respectfully submitted.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

COMMITTEE ON MISSIONS, REPORT NO. 10.

Report No. 10 on Missions.

Your Committee on Missions, to which the report of the Commission on Union in Japan was referred, respectfully recommends concurrence in the following:

1. That we receive the report of the Commission with a deep sense of gratitude to Almighty God, since it records the union in the year 1907 of the three great Methodisms at work in the Japanese Empire into the Methodist Church of

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Japan, with 11,000 members, 139 preachers, 128 organized churches, 85 church buildings, and 18,409 Sunday-school scholars and teachers; the holding of the first delegated General Conference; the preparation of a Discipline; the election of Bishop Y. Honda to the Episcopacy; the visit of the Bishop and Rev. M. Hori, the latter as Fraternal Messenger to our General Conference.

2. That in the case of Japanese preachers doing missionary work among their fellow-countrymen in coöperation with our churches in the territory of the United States, privileges be granted them corresponding to those granted foreign missionaries in the Annual Conferences of the Methodist Church of Japan under the terms of the basis of union adopted by the Joint Commission.

3. That a reciprocal arrangement be adopted under which ministers and members may be transferred, the latter upon presentation of certificate of membership in good standing, the former by presentation of credentials duly signed and certified to by the authorities of the Church from which the transfer of a minister may be made. Such ministers, whether Japanese having residence in the United States or Americans having residence in Japan, shall have only an associate relationship, all questions of ministerial character being passed upon by the home Conferences to which they respectively belong.

4. That we recommend that the Commission be continued with power to adjust any and all matters that may arise under the basis of union, and that the College of Bishops shall have authority to fill any vacancy that may occur.

Respectfully submitted.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 11 on Missions.

COMMITTEE ON MISSIONS, REPORT NO. 11.

We, your Committee on Missions, having considered a number of memorials on City Evangelization, respectfully recommend concurrence in the following:

1. In every city having as many as three separate churches of the Methodist Episcopal Church, South, there may be organized a union to be known as the Methodist Union of said city. This union shall consist of the presiding elders who may have oversight of the territory involved, the pastors of the several charges, any resident Bishop, the laymen chosen by the Quarterly Conference of each charge. The union shall include within the scope of its work the organizing of churches and Sunday schools, the erecting of buildings, the aid of weak churches, the transformation of downtown

churches into new centers with modern methods of service, missions to foreign populations, the maintenance of kindergartens and industrial schools, the promotion of evangelistic, social, and settlement work, the support of rescue missions and of institutions for the relief of the destitute and the recovery of the outcast. It may also adopt methods for promoting the connectional social life of the several charges.

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2. The funds of the union shall be raised by public collections, by private donations, by appropriations from Conference and General Boards, and by bequests. Where necessary and possible, it shall be legally incorporated to hold property.

3. The Secretary of the Home Department of the General Board and the Secretary of the Board of Church Extension are authorized to call a conference annually of representatives from the several local unions which may be organized. They shall fix the date and place of meeting, choose suitable topics and speakers, and be responsible for the details of the Conference.

Respectfully submitted.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

COMMITTEE ON MISSIONS, REPORT NO. 12.

Report No. 12 on Missions.

Your Committee on Missions, having considered a memorial from members of the Brazil Mission Conference in reference to the publication of literature, recommends concurrence in the following:

"That the Book Committee and Agents of the Publishing House, Nashville, Tennessee, in accordance with provisions of the Discipline, Chapter XIII., ¶ 440, take steps in coöperation with the Board of Missions to translate and publish in the Portuguese language the Discipline, Wesley's Sermons, and such evangelical and Sunday-school literature as may be agreed upon by the Bishop in charge, the Book Committee, and the Committee on Translations of the Board of Missions."

Respectfully submitted.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 12 of the Committee on Church Extension was adopted, as follows:

Report No. 12 on Church Extension adopted.

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 12.

Your Committee on Church Extension has had before it a request from the Committee on Missions concerning city organization, and recommends the following:

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Paragraph 397, Art. XI., to be amended by adding the following:

"In all centers where there is need for both Mission and Church Extension work, this organization shall be merged into the union as provided for."

(Signed.) W. F. McMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

Resolution to submit question of change of name to Conferences in 1913.

The following resolution was offered by N. L. Linebaugh, of the Oklahoma Conference:

Resolved, That the Bishops be requested to submit to the several Annual Conferences, during the year 1913, the question: Shall the name of the Church be changed from "The Methodist Episcopal Church, South," to "The Methodist Church"?

(Signed.) N. L. LINEBAUGH, E. B. CHAPPELL, W. L. SHERRILL, T. W. LEWIS, J. J. N. KENNEY, R. P. HOWELL.

Amendment of name accepted.

H. M. Du Bose, of the Mississippi Conference, moved to amend the resolution by substituting the words "The Methodist Episcopal Church in America" for the words "The Methodist Church," and the amendment was accepted.

Yea and nay vote taken.

F. J. Prettyman, of the Baltimore Conference, moved that vote be taken by yeas and nays on the above resolution, and the motion prevailed.

Resolution adopted.

The roll of the Conferences was called, and the resolution was adopted by a vote of 150 yeas to 63 nays, the members voting as follows:

Clerical Yeas—E. W. Alderson, J. T. Daves, S. Anderson, Bascom Anthony, D. H. Aston, J. A. Batchelor, L. F. Beaty, C. M. Bishop, J. W. Blackard, J. W. Boswell, W. D. Bradfield, C. H. Briggs, R. W. Browder, O. E. Brown, Paul N. Brown, J. A. Burrow, D. W. Carter, E. B. Chappell, J. L. Clark, M. J. Cofer, J. F. Corbin, W. M. Cox, F. P. Culver, H. M. Du Bose, T. D. Ellis, H. W. Featherstun, E. M. Glenn, W. F. Dunkle, J. T. Griswold, J. D. Hammond, W. A. Hanna, C. M. Harless, M. T. Haw, S. R. Hay, W. G. Hefley, N. B. Henry, I. E. Hightower, R. P. Howell, R. B. John, A. C. Johnson, N. E. Joyner, M. B. Kelley, J. J.

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N. Kenney, James Kilgore, A. J. Lamar, W. B. Taylor, T. W. Lewis, N. L. Linebaugh, P. H. Linn, Fred Little, W. P. Lovejoy, A. P. Lyon, E. G. B. Mann, T. F. Marr, W. T. Mathis, W. T. McClure, W. F. McMurry, J. W. Moore, L. W. Moore, R. C. Morehead, E. H. Mowre, W. S. Neighbors, F. N. Parker, I. S. Patterson, J. W. Perry, J. M. Peterson, D. B. Price, G. C. Rankin, H. B. Reams, J. J. Reed, T. C. Schuler, H. S. Shangle, T. E. Sharp, W. L. Sherrill, H. M. Smith, R. E. Stackhouse, J. W. Tarboux, W. F. Tillett, J. O. A. Vaught, I. P. Martin, A. F. Watkins, E. O. Watson, W. W. Watts, R. U. Waldraven, G. B. Winton, W. H. Winton.

Lay Yeas—R. L. Grier, Antonio Gutierrez, I. D. Hitchcock, O. W. Patton, A. J. Hughes, W. W. Hughes, C. H. Ireland, W. C. Ivey, G. G. Johnston, T. B. King, M. E. Lawson, D. H. Linebaugh, M. N. Manning, V. P. Moses, J. W. Potter, W. R. Odell, E. C. O'Rear, Andres Osuna, W. B. Cooper, G. A. F. Parker, C. M. Patillo, J. R. Pepper, H. A. Power, E. R. Robinson, J. M. Robertson, W. M. Stone, W. B. Stubbs, C. M. Phillips, T. F. Temple, George Thornburgh, W. D. Turner, John W. Vaughan, W. W. Vicar, J. B. Wadsworth, F. M. Weaver, V. M. West, C. L. Whitener, J. B. Wight, S. C. Williams, B. H. Woods, Jr. Total, 150.

Clerical Nays—W. N. Ainsworth, J. M. Barcus, R. H. Bennett, H. A. Boaz, F. W. Brandon, T. J. Christian, W. A. Christian, J. B. Cochran, J. N. Cole, W. L. Cuninggim, M. L. Carlisle, J. A. Anderson, J. E. Dickey, J. S. Frazer, V. A. Godbey, H. P. Hamill, J. E. Harrison, J. A. Hendry, R. W. Hood, H. C. Howard, O. T. Hotchkiss, F. S. H. Johnston, H. B. Johnston, T. A. Kerley, M. Bradshaw, E. A. Konken, T. J. Lambert, B. F. Lipscomb, W. C. Lovett, G. W. Read, O. C. McGehee, R. A. Meek, J. H. O'Bryant, F. J. Prettyman, J. G. Putman, E. H. Rawlings, J. C. Reed, E. V. Regester, J. C. Rowe, John H. Scruggs, J. D. Simpson, F. M. Thomas, T. H. Ware, J. H. Weaver, A. J. Weeks, A. M. Williams, John O. Willson, W. J. Young.

Lay Nays—T. J. Barham, A. E. Barnett, L. W. Davis,

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T. T. Fishburne, A. F. Fraser, P. W. Furry, T. S. Garrison, G. W. Gruber, N. E. Harris, J. N. Holder, S. E. Leigh, F. P. McWhirter, A. G. Norrell, D. L. Coon, J. W. Robbins. Total, 63.

Point of order not sustained.

A. M. Williams, of the South Georgia Conference, raised the point of order that it required a two-thirds vote of the entire membership of the General Conference, and not a two-thirds vote of the members present and voting, where a constitutional change is involved.

The Chair did not sustain the point of order.

Leave of absence.

W. N. Ainsworth, of the South Georgia Conference, was granted leave of absence, and Ed F. Cook, clerical alternate, was substituted in his place.

Report No. 5 on Education not special order.

W. A. Christian, of the Virginia Conference, moved that Report No. 5 of the Committee on Education be made a special order for to-morrow, and the motion did not prevail.

Adjournment.

On motion of A. F. Watkins, of the Mississippi Conference, the Conference adjourned with the doxology, the benediction being pronounced by Bishop Denny.

SIXTEENTH DAY, SATURDAY, MAY 21, 1910.

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Conference meets.

The Conference met at 9 A.M., Bishop R. G. Waterhouse in the chair.

Opening devotions.

M. L. Carlisle, of the South Carolina Conference, conducted the opening devotions. Hymn No. 492,

O for a closer walk with God,
A calm and heavenly frame,

was sung, the third chapter of the Epistle to the Philippians was read, Hymn No. 222,

Jesus, the name high over all,
In hell or earth or sky,

was sung, and the Conference was led in prayer.

Minutes approved.

The minutes of yesterday's afternoon sesion were read and approved.

Bishop E. D. Mouzon took the chair.

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Acknowledgment of benefactions to Trinity and other colleges.

The following resolutions, offered by John O. Willson, of the South Carolina Conference, were adopted:

Whereas, in the last few years Methodists and friends have made monumental gifts to Trinity College, Greensboro Female College, Lewisburg College, and other institutions owned and controlled by our Church,

Resolved, 1. That this Conference, now meeting in the state which has been so favored, highly appreciate the generosity of these members and friends, and assure them that their gifts will be sacredly used for the Christian welfare of our land, and will so accomplish immeasurable benefits, not only to Methodists, but to all people of the Old North State and our whole country.

Resolved, 2. That we hope the good fortune of North Carolina may continue, and that sister states of our Southland may find such benefactors as have so much helped the state in which is located this gem of the mountains where we are now assembled.

(Signed.) JOHN O. WILLSON,
M. J. COFER.

Bishops requested to lead in special efforts toward revival of religion.

The following resolution, offered by John O. Willson, of the South Carolina Conference, was adopted:

Whereas, the past quadrennium marked wonderful success in all the enterprises of our Church and recorded our largest gain in Church membership, for which we are grateful; yet, since God is so good and man so much needs his great salvation, we covet even larger results in the years to follow. Therefore,

Resolved, That this Conference request the Bishops, our chief pastors and chosen leaders, to lead us in special efforts toward a wide revival of religion in the first year of the coming quadrennium, and to continue such endeavor until our Church shall be aflame with zeal for God and humankind—until other Churches shall share the blessing, and the whole round world shall know Him whom to know is life eternal.

(Signed.) JOHN O. WILLSON,
M. J. COFER.

Dr. Luccock and Governor Hanly, of M. E. Church, take leave of Conference.

Dr. Naphtali Luccock, Fraternal Messenger from the Methodist Episcopal Church, bade the Conference farewell and presented the Conference, through Bishop Hendrix, with a handsome inkstand, the base of which

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was made from wood from John Wesley's pulpit in City Road Chapel.

Inkstand of historic wood presented by Dr. Luccock.

Bishop Hendrix, upon request of Bishop Mouzon, made response.

Hon. J. Frank Hanly, Fraternal Delegate from the Methodist Episcopal Church, took leave of the Conference with earnest words of fraternal regard, to which Bishop Mouzon happily responded.

Motion that Reports Nos. 2-5 on Education be taken up.

W. A. Christian, of the Virginia Conference, moved that Reports Nos. 2, 3, 4, and 5 of the Committee on Education be taken up.

Substitute to take up Reports Nos. 22 and 28 on Itinerancy prevails.

John O. Willson, of the South Carolina Conference, moved as a substitute that Reports Nos. 22 and 28 of the Committee on Itinerancy be taken up.

The substitute prevailed.

Report No. 22 on Itinerancy adopted.

Report No. 22 of the Committee on Itinerancy was read and adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 22.

We have had under consideration a resolution, signed by W. C. Lovett and others, asking that the Bishop be required to announce the appointments to his cabinet in open session before asking the minute question, "Where are the preachers stationed this year?"

We recommend the following:

Change paragraph 99, Chapter II., to wit:

"¶ 99. *Ans.* 2. To fix the appointments of the preachers in the Annual Conferences: *provided*, he shall announce to the open cabinet, before the minute question answering the appointments of the preachers is officially announced, all the appointments made by him except those made during the interim of the sessions of an Annual Conference; and *provided, further*, he shall not allow, etc."—the remainder of the said paragraph 99 to remain as it is in the Discipline of 1906.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Report No. 28 on Itinerancy adopted.

Report No. 28 of the Committee on Itinerancy was read and adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 28.

Your committee have carefully considered certain memorials and papers concerning the trial and appeal of a

traveling preacher, and we recommend the following for adoption:

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ITEM I.

At the end of the first sentence of paragraph 270 add the following: "or until he shall have been acquitted by a trial committee as hereinafter provided for the trial of a traveling preacher in the interim of the sessions of the Annual Conference." So that the amended paragraph shall read as follows:

"¶ 270. *Ans.* 2. If the committee, after hearing the testimony offered by both the accuser and the accused, judge a trial necessary, the accused shall be suspended until the next session of the Annual Conference of which he is a member, or until he shall have been acquitted by a trial committee as hereinafter provided for the trial of a traveling preacher in the interim of the sessions of the Annual Conference. The committee shall formulate a bill of charges and specifications against the accused, and shall present to him a copy of the same a sufficient time before the trial, whether the trial be by the committee in the interim between the sessions of the Annual Conference or at the time of the Conference, to enable him to prepare for his trial. They shall also appoint a member of the Conference to prosecute the accused before the committee of trial."

Following paragraph 270 add a new paragraph (number 271) as follows:

"¶ 271. *Ans.* 3. When a member of an Annual Conference has been suspended by a committee of investigation, this fact shall be certified to the Bishop having charge of the Annual Conference of which the accused is a member, and it shall be the duty of the Bishop in not less than thirty nor more than sixty days to appoint thirteen elders to try the case, whose decision shall be final save as to the right of appeal: *provided*, that the accused shall have the same right of challenge as is now provided, namely, the right of a peremptory challenge of five in a committee of thirteen, and of three in a committee of nine, besides the right of unlimited challenge for cause, and the validity of the cause shall be determined by the chairman of the committee of trial. The Bishop, when notified of the finding of the committee of investigation as above set forth, shall appoint the time and place for the trial, regard being had for sufficient time for the preparation of the case by the defense. The Bishop shall preside or, in his absence, appoint an elder to preside in the trial, and a secretary who shall keep a correct minute of the proceedings of the trial and forward the same

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to the court of appeals, and in case of appeal the papers to be filed with that body, and he shall notify the Conference of which he is a member of the disposition of the case."

ITEM II.

Resolved, That Chapter VIII. of the Discipline of 1906 be repealed and a new chapter inserted in lieu thereof, as follows:

CHAPTER VIII.

APPEALS.

SECTION I.

OF THE APPEAL OF A TRAVELING PREACHER.

¶ 307. There shall be a Committee of Appeals to review and determine all cases of appeals by traveling preachers. The committee shall be composed of one Bishop to be selected by the College of Bishops, having regard to the accessibility of the Bishop of that year, and also four traveling ministers, who are elders, and three laymen, to be elected by the General Conference on the nomination of the Committee on Itinerancy for a term expiring at the succeeding General Conference.

¶ 308. The Bishop shall preside at all meetings of the committee, and a vote of four members of said committee concurring shall be sufficient to decide all questions.

¶ 309. No member of the committee shall sit at the hearing of a case in which he was a member of the trial committee or attorney for the accused or any person connected with the case, nor in which he is personally interested.

¶ 310. If any member of the committee is challenged, he shall withdraw, and the remainder of the committee shall decide as to whether or not such a member is competent to sit in the case. The Bishop and four members of the committee shall constitute a quorum.

¶ 311. If a vacancy happens in the committee by death, resignation, or otherwise, such vacancy shall be filled by the remainder of the committee by appointment until the next General Conference.

¶ 312, A. Such committee shall sit for the hearing of cases at the Publishing House in Nashville, Tenn., on the call of the presiding Bishop, unless for good reasons the Bishop shall designate a different place.

¶ 312, B. A session of the Committee of Appeals shall be held once each year, unless there is no business before the committee, or unless such business is continued by agreement of the parties.

¶ 312, C. When a case is called for hearing, the appellant

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shall file a written statement of the errors complained of by him and of the reasons assigned by him, and upon which he relies for a reversal of the decision. The appellant shall then, either in person or by his representative, state the grounds of his appeal; and he shall be permitted to make his argument without interruption, so long as his defense is within the record of the case. The representative of the committee of trial of the Annual Conference from which the appeal is taken shall then be permitted to respond, and the appellant may reply thereto. At the conclusion of such argument the committee shall consider the case privately and announce its decision to the respective parties. If necessary, the committee may take the case under advisement for such time as may be necessary to properly examine the same, and may notify the parties of its decision by letter, if they are not present when the decision is rendered. If either party have no representative present, the committee shall appoint some representative for such party. The decision of such committee shall be final, and it shall report its decision to the next General Conference for record by that body.

¶ 312, D. The committee shall appoint one of its members secretary of the committee, and such secretary shall keep a complete record of the acts of the committee, and the same shall be left with the Agents of the Publishing House at Nashville, Tenn., for safe keeping.

¶ 312, E. The secretary of the committee of trial, from which an appeal is taken, shall, as soon as practicable after adjournment of said committee of trial, send all records and documents relating to the trial of the appealed case in some secure manner to the Agents of the Publishing House, to be there securely kept for the use of the Committee of Appeals. And the said secretary of the committee of trial, from which said appeal is taken, shall also at once notify the presiding Bishop of the Committee of Appeals of the fact that such appeal has been taken and the record sent up.

¶ 312, F. If the presiding bishop appointed be unable to sit, or if he is interested in the case, another Bishop shall be designated by the College of Bishops to sit in the case at hand, in which case the Bishop so designated shall have all the powers of the presiding Bishop.

¶ 312, G. If the judgment of the Committee of Appeals be that the appellant be expelled from the membership of the Church or from the ministry, he shall not be restored to the communion of the Church without giving satisfactory evidence of repentance for the offense for which he was expelled, unless the Annual Conference becomes convinced

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that he was innocent, in which case the Conference may restore him to his former standing by a vote of two-thirds of the Conference.

¶ 312, H. The Committee of Appeals may reverse the decision of the trial committee, in which case the accused minister shall by said decision be restored to the same position as if no trial had occurred. Or it may remand the case for a new trial. Or it may affirm the judgment of the lower court. In all cases the Secretary of the Committee of Appeals shall notify the Annual Conference from which the appeal was taken of its decision, and if a written decision is filed, shall send a copy of the same therewith. If the cause is remanded for a new trial, the Secretary shall cause to be transmitted to the Annual Conference from which the appeal is taken all records and documents sent up with the appeal, to be used if needed on a new trial of the cause.

¶ 312, I. The expense of the committee, including the traveling and hotel expenses of the members thereof, shall be paid as are the expenses of the General Conference.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Greetings from Presbyterian General Assembly.

The Secretary read the following telegram:

LEWISBURG, W. VA., May 21, 1910.

To the General Conference of the Methodist Episcopal Church, South, Asheville, N. C.

Calvin grasps the hand of Wesley as the Presbyterian Church in the United States sends hearty greetings to your great body. Isaiah lii. 7.

(Signed.) J. W. BACHMAN, *Moderator.*
THOS. H. LAW, *Stated Clerk.*

Free-will offering to boy pages.

The following resolutions, offered by John R. Pepper, of the Memphis Conference, were adopted:

Resolved, That a free-will offering be made for the benefit of the manly and useful boy pages of the Conference.

Resolved, further, That Messrs. Smith and Lamar Agents, be requested to present each of the pages with a neat, well-bound Bible.

(Signed.) JOHN R. PEPPER, R. W. HOOD,
T. B. KING, B. J. DURHAM.

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A collection was taken for the pages, amounting to $33.76.

Reports Nos. 5-7 on Finance made special order.

T. S. Garrison, of the Texas Conference, moved that Reports Nos. 5, 6, and 7 of the Committee on Finance be made the special order for 12 o'clock to-day, and the motion prevailed.

Motion to consider increased lay representation fails.

R. W. Browder, of the Louisville Conference, moved that immediately following the special order for the reports of the Committee on Finance the matter of increased lay representation be taken up. The motion did not prevail.

Report No. 2 on Education, adopted.

Report No. 2 of the Committee on Education was read and adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 2.

The Committee on Education have examined the papers and memorials bearing on theological education that were referred to them, and beg leave to submit the following as Report No. 2:

The paragraph in the Episcopal Address titled "Theological Education" has had our most careful attention, and we desire to commend its careful consideration to the entire ministry and membership of the Church. That we have, as a Church, given far less thought and prayer and money to this vital interest of the Church than its importance demands, is recognized by all. In the call which the Episcopal Address makes for a forward movement and increased interest in ministerial education, a note is sounded which we trust will find a hearty response throughout the entire Church, and lead to wise and prayerful efforts in all the homes and in all the schools of the Church, not only to increase the ministerial supply, but secure a thoroughly trained and deeply consecrated ministry to work in the widening world-fields which, both at home and abroad, are daily growing more and more white to the harvest.

We would particularly call attention, in this connection, to the Biblical Department of Vanderbilt University, and the pressing demand for its enlargement and equipment as set forth in detail in the report of the Dean of this department which was referred to this committee. In the Address of the Bishops are found the following timely words, which are worthy of special consideration:

"It is conceded by those best acquainted with the conditions that the most successful theological seminaries are

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those which make the strongest appeal as resting on their own foundations and with their own distinct endowments. Our largest givers to Church beneficences have their local colleges, to which they are attached and where the demand for financial aid is great; but they should be interested in the need of some more ample provision for the training of our ministry, and they should be willing to contribute whatever may be necessary for the accomplishment of this purpose."

The Methodist Episcopal Church, South, has no more important single asset than the Biblical Department of Vanderbilt University, that school for the training of our ministers which is in a special sense the care of this General Conference. We would join with the Bishops in calling upon our wealthy and benevolent men and women everywhere, however numerous and worthy may be the local demands upon their liberality, to give earnest consideration to the growing needs of this institution, which is worthy of their largest benevolence and their most liberal gifts. Not less than a half million dollars is needed to equip it properly for its work of growing importance in our great Church and to give it that standing among the theological seminaries of this country which the Methodist Episcopal Church, South, with its nearly two million members, is entitled to have accorded to its school of theology.

Foremost among the purposes for which Vanderbilt University was founded, as declared in the charter, was to establish, along with other departments, a theological school for the training of young preachers,—and we have every reason to believe that it was the purpose of the founder to aid this as well as other departments of the University; and we hold in grateful remembrance the fact that Mr. William H. Vanderbilt gave the money necessary to erect Wesley Hall, the building used for the Biblical Department. But, while we thus recognize with gratitude the contributions which Commodore Vanderbilt and his son, Mr. William H. Vanderbilt, made for the education of the young ministers of the Methodist Episcopal Church, South, we declare unhesitatingly that it is the manifest duty of our own membership to make the education of the ministry of the Church their own special care and duty. It is fitting that we should look to our own people for the further upbuilding and endowment of this department of the University that is devoted exclusively to the education of young ministers.

Following a suggestion made in the Bishops' Address and quoted above, and to encourage our people to make liberal gifts to the Biblical Department of the University, with the

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assurance that whatever they give thereto shall go wholly to the upbuilding and improvement of this department, we would respectfully suggest and recommend to the Board of Trust of Vanderbilt University that such portion of the funds belonging to the general endowment of the University as have been used and are now used for the benefit of the Biblical Department be so far segregated and set apart for the permanent use of this department as that all contributors to this department may have the assurance that their gifts shall be used wholly to meet the needs and increase the equipment of this department, and not be used to release funds belonging to the general endowment and now used for the benefit of the Biblical Department. We believe that such action on the part of the Board of Trust will meet with the approval of the Church and encourage donors especially interested in the education of young ministers to make liberal contributions to the Biblical Department of the University.

Respectfully submitted.

(Signed.) ED. C. O'REAR, *Chairman.*
JAMES CANNON, *Secretary.*

Report No. 3 on Education considered seriatim.

Report No. 3 of the Committee on Education was taken from the calendar. E. M. Glenn, of the North Alabama Conference, moved its consideration item by item, and the motion prevailed.

Memorial No. 1 of the report adopted.

The report being in the form of numbered memorials with sub-items, Memorial No. 1 was read and adopted.

Memorial 2 was read.

Memorial No. 2 adopted on failure to amend.

E. M. Glenn, of the North Alabama Conference, moved to amend by substituting $75,000 for $90,000 and $5,000 for $25,000.

W. F. Dunkle, of the Oklahoma Conference, offered an amendment to the amendment striking out $25,000.

The amendment to the amendment was lost.

The amendment was lost by a division vote of 83 to 93.

Memorial No. 2 was adopted.

Items 1-10 of Memorial No. 3 adopted.

Memorial No. 3. Items 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10 were read and adopted.

Items 11 and 12 amended and adopted.

Items 11 and 12 were read and adopted with an accepted amendment striking out the words "in writing," and the insertion of the words "sermon on a call to preach."

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Report No. 3 as a whole adopted.

The report as amended was adopted as a whole, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 3.

The Committee on Education have had before them the following memorials from the General Board of Education:

MEMORIAL NO. 1.

"Whereas, the work of the General Board of Education has so enlarged in scope that it is impossible to carry it on with the greatest efficiency on the limited resources of the Board; and whereas, it is very important for the educational work of the Church at the present time to be pushed with great vigor; therefore we respectfully memorialize the General Conference sitting in Asheville, May, 1910, to add $25,000 to the annual assessment for Education, to be used at the discretion of the Board of Education."

We recommend concurrence.

MEMORIAL NO. 2.

"Deeply appreciating the splendid service rendered by the Biblical Department of Vanderbilt University to the ministry of our Church both in the home and foreign fields, and painfully aware of the meager support that the Church has given to this institution, we respectfully memorialize the General Conference—

"1. To commend to the Church the importance of the larger endowment and the better equipment of this department, so that our theological school may take rank among the similar institutions of the country, commensurate with the numbers and position of the Methodist Episcopal Church, South, and carry on its great work of training young men for the gospel ministry without financial embarrassment.

"2. And, further, to meet the immediate needs of this department of our University by making an assessment of $20,000 annually for the use of the Biblical Department of Vanderbilt University, to be distributed by the General Board of Education, so that the annual assessment for the Board shall be $95,000, of which $50,000 shall be appropriated as at present, $25,000 to be used at the discretion of this Board, and $20,000 to be appropriated to the Biblical Department of Vanderbilt University."

We recommend concurrence, and that, in ¶ 432, Art. IX., line three, in the Discipline, the words "fifty thousand dollars" ($50,000) be changed so as to read "ninety-five thousand dollars" ($95,000); and that immediately after the

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words "colored people," in line nine, the following words be inserted, viz.: "$25,000 to be used at the discretion of the Board, and $20,000 to be appropriated to the Biblical Department of Vanderbilt University."

We recommend the appropriation of the above $20,000 to the Biblical Department with the understanding that it is to be used to increase the present income of this department, as now derived from the general endowment of the University and other sources.

MEMORIAL NO. 3.

We have carefully considered the numerous items contained in Memorial No. 3, and we recommend that the following changes be made in the Discipline:

1. At the beginning of ¶ 436, Art. XIII., of the Discipline, insert the following words:

"The Board of Education shall endeavor to develop a more efficient ministry by keeping before the Church its responsibility in raising up young men for this service; by inspiring young ministers and candidates for the ministry with a high ideal of their work and stimulating them to a thorough preparation therefor; by developing and correlating the ministerial education of the Church; and by giving financial assistance so far as possible to needy young men preparing for the ministry."

The present paragraph, as it now stands in the Discipline, will remain unchanged—constituting, with the above words, the full paragraph as it will appear when thus amended.

2. Insert as a new paragraph between ¶ 432 and ¶ 433 the following:

"The Board shall have authority to increase its loan funds, which shall be held separate from funds raised for general distribution, and the income from which shall be used for the better educational equipment of students for the ministry (unless the donor shall otherwise direct), on such terms and under such conditions as the Board may from time to time prescribe; to receive and hold in trust for the Methodist Episcopal Church, South, any real or personal property, and to sell and convey the same for the uses and objects herein declared."

3. ¶ 430, after the words "reports to it" and before the words "they shall have, etc.," insert the words "including the names and addresses of candidates for the ministry."

4. ¶ 143, Ans. 1, substitute the words "at least two" instead of the words "two successive"; so that the paragraph which now reads, "No one except a preacher who has been employed two successive years in the regular itinerant

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work," etc., shall read, "No one except a preacher who has been employed at least two years in the regular itinerant work," etc.

5. ¶ 141, line four, after the word "mission" and before the words "nor shall," insert the following words: "or from the Licensing Committee of the District Conference"; so that the paragraph, which now reads, "No one shall be admitted on trial unless he first procure a recommendation from the District Conference of his circuit, station, or mission, etc.," shall read, "No one shall be admitted on trial unless he first procure a recommendation from the District Conference of his circuit, station, or mission, or from the Licensing Committee of the District Conference," etc.

6. To change ¶ 75, Ans. 8, which now reads as follows: "The District Conference shall license proper persons to preach, and renew their licenses annually, when, in its judgment, their gifts, grace, and usefulness will warrant the renewal. All votes to license shall be by ballot. The District Conference shall take cognizance of all the local preachers within the district, and shall inquire annually into the gifts, labors, and usefulness of each by name"; so that it shall read, when changed, as follows:

"The District Conference shall make inquiry as to what is being done to discover those who are called of God to the ministry, to test their fitness for this work, and to aid them in their preparation therefor; it shall license proper persons to preach when, in its judgment, their gifts, grace, and usefulness will warrant; it shall take cognizance of all the local preachers within the district, and annually inquire by committee or otherwise as to their development in Christian life, their progress in literary and theological studies, and their success in Christian work; and, when satisfied as to their fitness shall renew their license on application for the same. All votes to license shall be by ballot."

7. To add under ¶ 72, page 36, item (8), to read as follows:

"(8) As to ministerial supply and training, whether there are any candidates for the ministry and what is being done to aid them in their preparation therefor."

8. To change ¶ 116, Ans. 8, which now reads, "To direct the candidates for the ministry to those studies recommended for them by the Bishops," so as to read as follows:

"In connection with the Examining Committees, to direct the Conference undergraduates in those studies prescribed for them by the Bishops; and, in connection with the preacher in charge, to encourage local preachers and candidates for the ministry in their studies, and when such a plan seems practicable, to insist on their pursuing literary and theo-

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logical courses of study in preparation for the work of the ministry; and to report the names and addresses of all local preachers in his district to the Annual Conference, to be incorporated in its journal."

9. To add, after ¶ 136, Ans. 17, the following paragraph, to be numbered as ¶ 137, Ans. 18:

"To preach upon the claims of the ministry, and, when practicable, take a collection for the cause of ministerial education; to seek out young men who feel called to the ministry, and assign them such work as will develop their ability and test their fitness for this service; and to report the names and addresses of all such candidates for the ministry, together with any amount raised especially for ministerial education, to the Annual Conference Board of Education."

10. To add, under ¶ 87, to Ans. 17, the following inquiries:

"What is being done for the cause of ministerial supply and education? (1) Has the sermon on a call to preach been preached? (2) Are there any candidates for the ministry (*i. e.*, men who feel called of the Holy Spirit to preach the gospel), and have their names and addresses been reported to the Annual Conference Board of Education? (3) Has any money been raised for ministerial education, and how has the same been applied? [3]

11. Change the last sentence in ¶ 62, page 32, beginning "The examining committees," etc., so as to make it read as follows:

"All examining committees shall hold office for four years, and shall guide the candidates for admission and the undergraduates in the prosecution of their studies, and examine them on all the books in the Course of Study, and report the same at the Annual Conference: *provided*, if any candidate or undergraduate shall have studied any or all of these books at any approved college or university of our Church, or in the Correspondence School of the Methodist Episcopal Church, South, at Nashville, Tenn., and presents an official certificate testifying to this fact, such certificate may be accepted by the Examining Committee in lieu of examinations given by themselves."

12. Insert at top of page 317, just after the words "Course of Study" the following, to be numbered ¶ 543:

"The Course of Study prescribed by the Bishops for admission on trial and for undergraduates in the Conference may be studied in connection with the Correspondence Schoool of the Methodist Episcopal Church, South, at Nashville, Tenn., or at any of the approved colleges or universities of our Church, and certificates from the same may be

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accepted by the Examining Committee. In the absence of certificates from one of these institutions of learning, approved and accepted by the committee, the candidates and undergraduates shall be guided in their studies during the year by their respective committees, who shall give an examination on each book in the Course of Study and report on the same to the Annual Conference.

Respectfully submitted.

(Signed.) ED C. O'REAR, *Chairman.*
JAMES CANNON, *Secretary.*

Nominations for Committee of Appeals approved.

The Committee on Itinerancy presented the following report, which was adopted:

COMMITTEE OF APPEALS NAMED.

The Committee on Itinerancy begs leave to submit the following nominations for Committee of Appeals of our Church during the next quadrennium: Rev. J. M. Barcus, Rev. T. D. Ellis, Rev. H. B. Reams, Rev. S. G. Thompson, Hon. J. A. McCullough, Hon. E. C. O'Rear, Hon. M. E. Lawson.

Respectfully submitted.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Date set for next meeting of General Conference.

The following resolution was adopted:

Resolved, That the first Wednesday in May, 1914, 9 A.M., be set as the time for the meeting of the next General Conference.

(Signed.) A. E. BARNETT,
O. C. MCGEHEE,
WILLIAM F. FEAGIN.

Report No. 5 on Education adopted.

Report No. 5 of the Committee on Education was read and adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 5.

Your committee has carefully considered the memorials of the Virginia, the Baltimore, the Texas, and the Louisville Conferences, requesting such action as will clearly define the relation of our educational institutions to our Church, and we respectfully submit the following report.

First. Insert the following paragraph in the Discipline between paragraphs 200 and 201:

"*Ans.* 2. Trustees of our schools, colleges, and universities

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must be at least twenty-one years of age, and three-fourths of said trustees must at all times be members of our Church; and all of said trustees must be confirmed, nominated, or elected by some governing body of our Church, or by some Board or officers of the Church to which the power to confirm, nominate, or elect trustees has been delegated by the governing body of the Church: *provided*, that this provision shall not take effect until July 1st, 1912."

Second. In view of the great unrest and dissatisfaction because of the uncertain legal relation of some of our institutions of learning to the Church, and for the purpose of restoring confidence, where it is now disturbed, and for the protection of our people, and to assure those who respond to the appeals of the Church for gifts to the cause of Christian education that their gifts will be used by the Church for the benefit of institutions which are firmly bound to the Church, we recommend the adoption of the following resolutions:

Resolved, 1. That the Boards of Trust of all the schools, colleges, and universities, which are morally the property of the Church, but whose trustees are not selected in conformity with the method proposed in the first item of this report, are hereby earnestly requested to conform the method of the selection of their trustees to the proposed provision; and unless prohibited by the laws of the state from so doing, they are urged to secure such amendments to their charters as will conform them to the proposed law; and unless prohibited from so doing by the laws of the state, they are urged to have inserted in their charter a trust clause, declaring that the property is held "in trust for the Methodist Episcopal Church, South, to be used for educational purposes."

Resolved, 2. That our Annual and District Conferences and our General and Annual Conference Boards of Education, when making appropriations to any institution, are advised to consider carefully the legal relation of such institutions to the Church.

Whenever the trustees of any institution, for whose benefit an appropriation is made, are not selected in conformity with the methods proposed in item *First* of this report, it is strongly advised that the Boards of Trust of such institutions be requested by the various patronizing Conferences to conform to the proposed method in the selection of trustees; and wherever the laws of the state will permit, that they be requested to secure such amendments as will conform their charters to the proposed law and as will se-

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cure the insertion in their charters of a trust clause specifying that the property is held "in trust for the Methodist Episcopal Church, South, to be used for educational purposes," so that the gifts of our people and the rights of the Church in the government and control of said institutions may be thoroughly safeguarded.

Respectfully submitted.

(Signed.) ED C. O'REAR, *Chairman.*
JAMES CANNON, *Secretary.*

Report No. 5 on Finance, order of the day, taken up.

Report No. 5 of the Committee on Finance, being the order of the day, was taken from the calendar.

A motion was made that only parts requiring action be read.

A motion that the report be read item by item was laid on the table.

Section 1 adopted.

Section 1 of the report was adopted.

T. T. Fishburne, of the Baltimore Conference, moved the insertion of $5,000,000, which was accepted.

Section 2 discussed for amendment without avail.

M. J. Cofer, of the North Georgia Conference, moved to amend the second section by (1) striking out of paragraph 478 all of the paragraph following the words "General Conference," (2) by striking out the entire paragraph 479, and (3) by striking out the word "shall" and inserting the word "may" in paragraph 480.

A. F. Watkins, of the Mississippi Conference, moved that these amendments be considered item by item, and the motion prevailed.

H. B. Johnston, of the Memphis Conference, offered a substitute for the amendments.

A. F. Watkins, of the Mississippi Conference, raised the point of order that the substitute was not a substitute for item 1, but a substitute for the whole amendment, and was sustained by the Chair.

The amendment to strike out paragraph 478 was taken up.

A. F. Watkins, of the Mississippi Conference, moved that the amendment be laid on the table. The motion did not prevail.

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H. C. Howard, of the North Alabama Conference, moved the pending question. The motion prevailed.

The motion to amend paragraph 478 did not prevail.

Extension of time not allowed.

The second amendment was announced. The hour of adjournment having arrived, T. S. Garrison, of the Texas Conference, moved to extend the time, and the motion did not prevail.

Adjournment till afternoon.

On motion, the Conference adjourned to meet at 3 o'clock this afternoon.

The doxology was sung, the benediction being pronounced by J. A. Burrow, of the Holston Conference.

AFTERNOON SESSION.

Conference meets.

The Conference met pursuant to adjournment, Bishop J. H. McCoy in the chair.

Opening devotions.

T. D. Ellis, of the South Georgia Conference, conducted the opening devotions. Hymn No. 1,

> O for a thousand tongues to sing
> My great Redeemer's praise,

was sung. T. D. Ellis led the Conference in prayer, after which he read the one hundred and seventh Psalm.

Minutes approved.

The minutes of this morning's session were read and approved.

Bishop Morrison took the chair.

Expenses of bishops for telegrams, etc., to be paid by Treasurers.

The following resolution was adopted:

Resolved, That the Treasurers of the Bishops' Fund be authorized and instructed to pay from that fund any necessary expenses of the College of Bishops in sending telegrams, paying for typewriting, etc., not to exceed the sum of $100 per annum.

(Signed.) A. J. LAMAR,
U. V. W. DARLINGTON,
T. T. FISHBURNE.

Evening session to be held.

W. A. Christian, of the Virginia Conference, moved that when we adjourn, we adjourn to meet at 8 P.M., and the motion prevailed.

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Report No. 5 on Finance resumed, and Section 2 further considered.

Amendment of paragraph 480 adopted.

Paragraph 479 stricken out.

Report as a whole adopted.

Report No. 5 of the Committee on Finance being the special order of the day, Section 2 was taken up for further consideration, Section 1 of this report having been adopted at the morning session and a series of amendments having been proposed to Section 2.

The proposed amendment of M. J. Cofer, of the North Georgia Conference, to strike out of paragraph 480 the word "shall" and insert the word "may," was accepted, and the paragraph thus amended was adopted.

Paragraph 479 was stricken out.

The report as amended was adopted as a whole, as follows:

COMMITTEE ON FINANCE, REPORT NO. 5.

Your Committee on Finance submit Report No. 5 as follows:

First, we give the quadrennial report of the Board of Trustees.

"The Board of Trustees of the Methodist Episcopal Church, South, respectfully submits the following report:

"As custodian of the Superanuate Endowment Fund, the item of greatest responsibility committed to us, we are happy to report steady progress and a hopeful outlook. In so far as we have been able to touch our Methodism in behalf of this sacred cause, there has been evident sympathy and generous response. We are firmly convinced that the purpose of our Church, as expressed in this movement, lies easily within the range of possible accomplishment. The liberality of preachers and laity inspires strong hope of success. On every hand and by every token, this great interest is recognized as most worthy. Every principle of justice cries out for a more liberal policy toward our Conference claimants. Every brotherly sentiment bespeaks for them better things. We are glad to be able to report that every indication points to happier conditions for our veterans in the not distant future.

"Without sounding a single note of discouragement, it is due the cause as well as the Board that we allude to some conditions under which the work has been conducted.

"The point of serious hindrance to the growth of the Fund has been the inefficiency of the plan provided for reaching the great body of our membership. This plan imposed on pastors the duty of presenting the matter each year to

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every congregation and taking voluntary offerings. Realizing the vast importance to the Fund of observing the provision, we urged the preachers by frequent letters and other means, but with such small effect that we came reluctantly to see that another method of approach to the public would have to be relied upon. The sainted Bishop Galloway saw this sooner than did our Board, and suggested that it would be necessary to put the claim on an assessment basis.

"Convinced that the voluntary plan was holding us aloof from our great constituency, and in the absence of authority to make assessments ourselves, we requested the Annual Conferences to assume assessments for the Fund. We are gratified to state that, excepting Conferences in foreign mission fields and two or three small Conferences in the Northwest, there are now only seven Conferences without an assessment for the Fund. The aggregate assessment assumed for next year is $25,000.

"We report the growth and resources of the Fund as follows, the first of April, 1910: Cash collections for the quadrennium, $96,805.85, the last year being the best of the four years. Outstanding loans, $154,182. Increase in loans since last General Conference, $77,925.33. Cash assets, $158,915.91. Gross assets, $268,151.09. Total expenses for the quadrennium, $12,341.37. Disbursement of interest for 1908-9, being the first, $3,636. Disbursement of interest for 1909-10, $5,552. Received from W. J. Kirkpatrick, on the 'W. J. Kirkpatrick 10 per cent. Royalty Fund,' $232. Bequests and annuities have been made amounting to about $10,000.

"MISCELLANEOUS AFFAIRS.

"Mrs. Trapp, of Cleburne, Texas, bequeathed property worth by estimation $3,000, to be held by our Board for the benefit of the Conference claimants of the Northwest Texas Conference. This will was contested unsuccessfully. The first installment of income was paid to the Joint Board of Finance of said Conference, at its last session, being $175.

"In 1908 Miss Lizzie Watson, of Pulaski, Va., left $5,000 to our Board for the benefit of the Conference claimants of the Holston Conference. The first installment of interest was paid to the beneficiaries, through the Joint Board of Finance, at the last annual session.

"Serious loss by death has come to our Board this quadrennium. Rev. Dr. Anson West died early in the quadren-

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nium, and this vacancy was filled by the election of Rev. A. F. Watkins, of the Mississippi Conference. Judge John L. Nolen died in 1908, and the vacancy caused by his death was filled by the election of Preston Vaughn. The vacancy caused by the resignation of Bishop John J. Tigert was filled by the election of Dr. W. F. Tillett.

"On account of his failing health, J. L. Parkes requests that he be not reëlected to membership on the Board. We recommend that Goodloe Cockrill, of Nashville, Tenn., be elected in his stead.

"We respectfully request the Committee on Finance to nominate five members to be elected for eight years, and one member for four years. Those to be elected for eight years are to fill places of the following, whose terms expire: W. F. Tillett, Preston Vaughn, J. R. Stewart, Thomas S. Weaver, and J. L. Parkes. For four years, A. F. Watkins.

"Respectfully submitted.

(Signed.) "JOHN R. STEWART, *Secretary*."

We recommend the insertion in the Discipline of the following, as embodying in substance the legislation already adopted, together with such modifications as herein appear:

CHAPTER XV.

OF ENDOWMENTS AND BEQUESTS.

SECTION I.

THE SUPERANNUATE ENDOWMENT FUND.

"¶ 476. The General Conference does hereby establish a permanent endowment fund, for the benefit of the superannuated preachers and the widows and orphans of deceased preachers, of the traveling connection, to be known as the Superannuate Endowment Fund of the Methodist Episcopal Church, South. This Fund shall be maintained and enlarged in the manner and under the conditions herein prescribed.

"¶ 477. All existing funds that have been directed by donors, or that may hereafter be secured by the will or bequests of deceased persons, together with the funds which by any and all other means have been or may be secured, of a connectional character, for the benefit of our superannuated and worn-out preachers and the widows and orphans of deceased preachers, be and are hereby appropriated and set apart for the Fund constituted and described in the preceding paragraph.

"¶ 478. The Board of Trustees of the Methodist Episcopal Church, South, is hereby constituted custodian of this Fund, and is charged with its conduct under the following condi-

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tions and instructions, namely: Moneys derived from any and all sources whatsoever shall be invested in good interest-bearing securities as soon as practicable after coming into the hands of the Board of Trustees. Seventy-five per cent. of the income of the Fund shall be annually distributed for the relief of worn-out preachers, and the widows and orphans of deceased preachers, being paid over, in the *pro rata* determined on the basis of the number of claimants in each Conference, to the Treasurers of the Joint Boards of Finance of the several Annual Conferences, for distribution to the individual claimants. The remaining twenty-five per cent. of income shall be added annually to the body of the Fund until said Fund shall amount to the sum of $5,000,000, after which the entire amount of net income shall be paid out to claimants, through the Treasurers of the Joint Boards of Finance as above mentioned. The Board of Trustees shall employ any other and further agencies for the increase of the Fund, as may seem to them desirable, and shall hold said Fund, as above provided, forever intact, and shall appropriate the income in no other way than that provided above, and in payment of the necessary expenses incurred in the carrying out of the plan herein set forth.

"¶ 479. That it is made the duty of the preacher in charge of each station, circuit, and mission in the Church to call attention annually in each congregation to this Endowment Fund, and ask a voluntary contribution from the congregation for its enlargement; all moneys so secured shall be sent at once to the Treasurer of the Joint Board of Finance of the Annual Conference, to be by him transmitted to the person authorized to receive such funds.

"¶ 480. The Joint Boards of Finance in the several Annual Conferences may coöperate with the Board of Trustees and their Agent in their plans for the enlargement of the Superannuate Endowment Fund, and may in each Annual Conference promote and facilitate the collections for the Fund under the general directions of the Board of Trustees."

The General Conference of 1906, on recommendation of the Board of Trustees of the Methodist Episcopal Church, South, having increased the number of members of said Board from eight members to ten members, we recommend that ¶ 476 of the Discipline of 1906 be changed to read as follows:

"¶ 481. There shall be located at Nashville, Tennessee, an incorporated Board of Trustees, under the name, style, and title of "The Board of Trustees of the Methodist Episcopal Church, South," composed of ten members, five ministers and five laymen, appointed by the General Conference on

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nomination of the Committee on Finance, of whom two ministers and three laymen shall hold office for four years, and three ministers and two laymen for eight years, all vacancies to be filled quadrennially by the General Conference. Vacancies occurring during intervals of the sessions of the General Conference shall be filled by the Board, and the person so elected shall hold office until the next session of the General Conference."

(On the adoption of the legislation prayed for in the preceding memorial, the present Chapter XV. of the Discipline of 1906, "Devises by Will or Donations," will become Section II. of the new Chapter XV. with chapter title indicated above.)

Respectfully submitted.

(Signed.) T. S. GARRISON, *Chairman.*
C. A. SANFORD, *Secretary.*

Election of Trustees.

On the nomination of the Committee on Finance the General Conference elected the following as Trustees of the Methodist Episcopal Church, South: A. J. Lamar, Goodloe Cockrill, Preston Vaughn, John R. Stewart, and Thomas S. Weaver, all of Nashville, for eight years; and A. F. Watkins, of the Mississippi Conference, for four years.

Proposed addition to Endowment Fund tabled.

A resolution offered by A. J. Lamar, of the Alabama Conference, concerning adding the appropriations for the benefit of the superannuated preachers to the body of the Superannuate Endowment Fund, was laid on the table.

Report No. 6 on Finance, adopted.

Report No. 6 of the Committee on Finance was read and adopted, as follows:

COMMITTEE ON FINANCE, REPORT NO. 6.

Your committee has had under consideration memorials from John W. Ball and others F. P. Culver and others, H. B. Johnston and others (three memorials), and the Tennessee Conference, all relating to the Superannuate Fund. In view of the fact that the matters prayed for in these memorials are covered in the memorial from the Board of Trustees, we recommend nonconcurrence in these petitions.

Respectfully submitted.

(Signed.) T. S. GARRISON, *Chairman.*
C. A. SANFORD, *Secretary.*

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Report No. 7 of the Committee on Finance was read and adopted, as follows:

Report No. 7 on Finance adopted.

COMMITTEE ON FINANCE, REPORT NO. 7.

Your committee has had under consideration a memorial, signed by G. A. F. Parker and W. Erskine Williams, requesting the insertion in the Discipline of a section directing the preachers and stewards to instruct the people on tithing and free-will offerings. We recommend nonconcurrence.

Respectfully submitted.

(Signed.) T. S. GARRISON, *Chairman.*
C. A. SANFORD, *Secretary.*

Report No. 8 on Finance adopted.

Report No. 8 of the Committee on Finance was read and adopted, as follows:

COMMITTEE ON FINANCE, REPORT NO. 8.

Your committee has had under consideration a resolution, signed by J. B. Wadsworth and others, equalizing Presiding Elders' salaries. We recommend nonconcurrence.

Respectfully submitted.

(Signed.) T. S. GARRISON, *Chairman.*
C. A. SANFORD, *Secretary.*

Report No. 14 on Missions adopted.

Report No. 14 of the Committee on Missions was read.

J. M. Barcus, of the Northwest Texas Conference, moved to lay the report on the table, and the motion did not prevail.

B. J. Casteel, of the Missouri Conference, moved the previous question. The motion prevailed, and the report was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 14.

We, your Committee on Missions, have considered a resolution signed by several members of this body, and also a memorial on a Board of Evangelism. We recommend concurrence in the following:

Resolved, That a new paragraph on Evangelism be inserted in the Discipline, in Chapter XI., which shall read as follows:

"The Board of Missions shall appoint a Committee on Evangelism, which, under the direction of the Home De-

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partment, shall promote revival work throughout the Church. In accordance with the policies of the Board, this committee shall be authorized to employ evangelists, provide for their support, and conduct evangelistic meetings and campaigns. The evangelistic committee shall work in harmony with Annual Conference Boards of Missions, pastors, and other duly constituted authorities of the Church."

Respectfully submitted.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 29 on Itinerancy called, but substitute motion for calendar adopted.

John O. Willson, of the South Carolina Conference, moved that Report No. 29 of the Committee on Itinerancy be taken from the calendar.

W. A. Christian, of the Virginia Conference, moved as a substitute that the calendar be taken up, and the motion prevailed.

Nonconcurring reports postponed.

E. B. Chappell, of the Tennessee Conference, moved that nonconcurring reports be passed until others are first considered, unless specially called for, and the motion prevailed.

Report No. 7 on Revisals adopted.

Report No. 7 of the Committee on Revisals was read and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 7.

Your Committee on Revisals had before it memorials from the Baltimore Conference and from W. C. Lovett and others, asking that the Bishops be authorized to appoint a committee of three whose duty it shall be to codify and annotate the Discipline before another edition of the Discipline is published. We recommend concurrence.

Respectfully submitted.

(Signed.) E. W. ALDERSON, *Chairman.*
W. ASBURY CHRISTIAN, *Secretary.*

Appreciation of the presence and service of missionaries of the Church.

The following resolutions, offered by C. H. Briggs, of the Missouri Conference, were adopted:

Whereas, a number of our missionaries in foreign lands have either been delegates or visitors to the General Conference in session at Asheville, and have made a great contribution to the Church through their presence, their spirit, and their inspiring addresses; and

Whereas, we are profoundly convinced that the supreme

work for which our Church stands is the evangelization of the whole world;

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Resolved, 1. That we express our appreciation of the heroic service which is being rendered by our missionaries at home and abroad, our sympathy with them in the growing and imperative demands made upon their time and strength, and pledge our daily intercession at a throne of grace in their behalf.

Resolved, 2. That we regret our inability to hear Dr. A. P. Parker on the subject of "The Evangelization of the Chinese Empire," since this faithful servant of the Church and eminent missionary is so preëminently qualified to represent this greatest and most difficult mission field on the globe. We hereby express to him our brotherly and affectionate esteem, and our confidence in the triumph of the gospel in that wonderful field where he has wrought so long and so well.

(Signed.) C. H. BRIGGS, C. M. BISHOP,
O. E. BROWN, W. A. HANNA.

Report No. 17 of the Committee on Itinerancy was read and adopted, as follows:

Report No. 17 on Itinerancy adopted.

COMMITTEE ON ITINERANCY, REPORT NO. 17.

We have had before us a memorial from the North Georgia Conference concerning Committee on Admissions. The memorial was amended and concurred in as amended. We recommend the insertion of the words "admission into full connection" immediately after the word "trial" in the fifth line of ¶ 66, Ans. 8, so that it shall read, when amended, as follows:

"Let every Annual Conference appoint a Committee on Admissions, who shall inquire into the character and adaptation to the itinerancy of all applicants for admission on trial, admission into full connection, readmission, and admission from other Churches."

The remainder of the paragraph to remain unchanged.

Respectfully submitted.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Report No. 3 of the Committee on the Laymen's Missionary Movement was read.

Report No. 3 on Laymen's Movement read, and substitute for same adopted.

T. B. King, of the Memphis Conference, offered the following substitute for the report:

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Substitute for Report No. 3 on Laymen's Movement.

Resolved, That a commission consisting of one Bishop, two preachers, and two laymen be appointed by the College of Bishops:

1. To consider such a recast of the schedule of the Annual Conference business as shall give increased efficiency to the activities of our laymen.

2. To consider a plan by which lay representation in the Annual Conferences may be properly adjusted.

3. To refer their findings, if they shall involve constitutional changes, to the Annual Conferences for approval during the coming quadrennium.

(Signed.) THOMAS B. KING,
E. W. ALDERSON,
R. W. BROWDER.

W. F. Dunkle, of the Oklahoma Conference, moved to strike out the last recommendation of the substitute.

On motion of B. J. Casteel, of the Missouri Conference, the motion to strike out was laid on the table, and the substitute was adopted (as above).

Report No. 10 on Revisals, proposing to insert "Church of God" in Apostles' Creed, after extended debate, declared out of order.

Report No. 10 of the Committee on Revisals, recommending nonconcurrence in memorials seeking to insert "the Church of God" in the place of "the holy catholic Church" in the Apostles' Creed, as used in the order of worship, was read.

Bascom Anthony, of the South Georgia Conference, moved to amend by striking out the word "non."

The question of quorum was raised, and on a count it was ascertained that a quorum was present.

B. F. Lipscomb, of the Virginia Conference, moved to amend by making the words "Church of God" an optional reading, and the motion did not prevail.

O. T. Hotchkiss, of the Texas Conference, moved the previous question, and the motion prevailed.

The motion to strike out the word "non" prevailed by a vote of 77 to 72.

The question of quorum was raised.

M. E. Lawson, of the Missouri Conference, made the point of order that a quorum was not to be predicated upon a vote, but upon a count of the members present. The Chair sustained the point of order.

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A motion to adjourn prevailed.

W. E. Williams, of the Northwest Texas Conference, made the point of order that a motion to adjourn is not in order while the previous question is pending. The point of order was sustained.

The aye and nay vote was ordered.

J. W. Perry, of the Holston Conference, made the point of order that the report of the committee did not conform to the Rules of Order of the General Conference in that it did not state the paragraph, section, and chapter of the Discipline to be amended, and did not give the exact language of the amendment.

The point of order was sustained, and the report was declared out of order.

Adjournment.

The Conference adjourned to meet at 8 o'clock P.M. The doxology was sung, and the benediction was pronounced by Bishop Morrison.

EVENING SESSION.

Conference meets.

The Conference met pursuant to adjournment at 8 P.M., Bishop Morrison in the chair.

Opening devotions.

The opening devotions were conducted by A. J. Lamar, of the Alabama Conference. The twelfth chapter of First Corinthians was read; Hymn No. 388,

A charge to keep I have,
A God to glorify,

was sung; and the Conference was led in prayer by Dr. Lamar.

Minutes approved.

The minutes of this afternoon's session were read and approved.

Bishop Candler took the chair.

Report No. 7 on Education adopted.

Report No. 7 of the Committee on Education was read and adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 7.

Your Committee on Education respectfully recommends that ¶ 432 in the Discipline be amended by substituting $3,600 for $3,000, so that the entire paragraph will read:

"¶ 432. Art. IX. The Board shall have authority to regulate its own proceedings; to lay an assessment of $95,000

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Report No. 7 on Education.

annually to be known as the assessment for educational extension, the amount so raised to be distributed as follows: $15,000 for the expenses of the Board and the Correspondence School; $15,000 for school extension; $20,000 for the education of the colored people; $20,000 for the Biblical Department of Vanderbilt University; and $25,000 to be used at the discretion of the Board; and to divide the same among the several Annual Conferences on the basis fixed by the Board of Apportionment; to fix and pay the salary of its Corresponding Secretary, not to exceeed the sum of $3,600; to appropriate money to pay incidental expenses, to determine what schools and educational enterprises, and also what persons, shall receive aid, and the amount, terms, and conditions thereof: *provided, however*, that no appropriations shall be made for buildings except from funds contributed for that particular purpose: and *provided, further*, that all persons who shall desire to become beneficiaries of the funds of the Board must be recommended by the Board of Education of an Annual Conference, and if preparing for the mission field, also by the Board of Missions, and that preference shall be given as follows: (1) To students for the foreign or home ministry; (2) to other promising and needy students, especially the minor children of our itinerant preachers."

Respectfully submitted.

(Signed.) ED C. O'REAR, *Chairman.*
JAMES CANNON, *Secretary.*

Instructions to Treasurers of General Conference Fund of 1914.

The following resolution, offered by D. H. Linebaugh, of the Oklahoma Conference, was adopted:

Resolved, That the Treasurers of the General Conference Fund of 1914 be instructed as follows, viz.: To pay the traveling expenses of the delegates at the adjournment of the General Conference, provided if any delegate secure from the Conference a leave of absence, the Treasurer shall pay the said delegate's expenses when the leave of absence is granted.

(Signed.) N. L. LINEBAUGH,
J. B. WADSWORTH,
E. J. GARRISON.

Report on Statement of Faith adopted.

The report of the Commission on a Statement of Faith for World-wide Methodism was presented and adopted, as follows:

REPORT OF THE COMMISSION ON A STATEMENT OF FAITH FOR WORLD-WIDE METHODISM.

MAY 21. SIXTEENTH DAY. Report on Statement of Faith.

At the General Conference which met in Birmingham four years ago, the following resolution was adopted:

"Believing that the different branches of world-wide Methodism that are represented in the Ecumenical Methodist Conference can and should unite in the preparation of such a statement of our common faith as is needed in our day, and believing that this General Conference should take such steps as may be necessary to secure in the early future the coöperation of other representative Methodist Churches in the preparation of a new statement of our faith, therefore be it

"*Resolved*, That the College of Bishops be requested to appoint a commission of five members, one of whom shall be a Bishop, and all of whom shall be members of the next Ecumenical Methodist Conference, which shall invite other branches of Methodism to unite with us in the preparation of such a statement of our faith and such an expression of our doctrinal system as is called for in our day; and this commission shall represent our Church in the preparation of the same if it should be undertaken."

This resolution was adopted by the General Conference on May 14, 1906, with the understanding that the preparation of this new statement of doctrine should be undertaken by the commission only in case such coöperation on the part of other representative branches of Methodism should be secured as would give to the proposed Statement of Faith an ecumenical character and make it an expression of the faith of world-wide Methodism. The commission was instructed to report to the General Conference of 1910 the results of its labors.

Acting under these instructions, the commission presented the action of our General Conference to the General Conference of the Methodist Episcopal Church, which met in Baltimore in May, 1908. This body took formal action, declining to enter into the preparation of the proposed Statement of Faith. Inasmuch as it would be impossible without the coöperation of the Methodist Episcopal Church, the largest single branch of Methodism, to make any statement of Methodist faith that could be called ecumenical, the rejection of our proposal by their General Conference brought our labors to an end, and we did not present the action of

MAY 21. SIXTEENTH DAY.

our General Conference to any other representative branch of Methodism.

We ask that the commission be now discharged.

(Signed.) A. W. WILSON, O. E. BROWN, COLLINS DENNY, W. F. TILLETT, R. H. MAHON, *Commission.*

Report No. 4 on Laymen's Movement, on table.

Report No. 4 of the Laymen's Missionary Movement was taken from the calendar, read, and on motion of W. A. Christian, of the Virginia Conference, laid on the table.

Report No. 18 on Itinerancy discussed and adopted.

Report No. 18 of the Committee on Itinerancy was read.

C. H. Briggs, of the Southwest Missouri Conference, offered a substitute for the report, which substitute would strike out all words giving powers to unordained preachers.

W. P. Lovejoy, of the North Georgia Conference, moved a substitute practically restoring the original law as to the powers of unordained preachers in charge.

On motion of W. A. Christian, of the Virginia Conference, the substitute of W. P. Lovejoy was laid on the table.

B. J. Casteel, of the Missouri Conference, moved the previous question, and the motion prevailed.

The report was adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 18.

We recommend that ¶ 120, Ans. 1, of the Discipline, be amended by inserting after the word "matrimony," in line 2, the words "within his own pastoral charge," so that it will read: "To preach the gospel; to celebrate the rite of matrimony within his own pastoral charge, provided it does not conflict with civil laws." The remainder of the paragraph to remain as it is.

Respectfully submitted.

(Signed.) JOHN O. WILLSON, *Chairman.*
T. E. SHARP, *Secretary.*

Report No. 8 of the Committee on Publishing Interests was read and adopted, as follows:

MAY 21. SIXTEENTH DAY.

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 8.

Report No. 8 on Publishing Interests, adopted.

Your Committee on Publishing Interests has had before it a memorial from the delegates from the Pacific, the Los Angeles, the Columbia, the East Columbia, and the Montana Conferences, asking that the Book Committee, in the publication and the management of the *Pacific Methodist Advocate*, associate with themselves a Publishing Committee composed of one member from each of the patronizing Conferences, said associates to be named by the delegations from their respective Conferences to the General Conference, to serve until their successors shall be named by the several Annual Conferences concerned.

Your committee, after careful consideration, recommend concurrence.

Respectfully submitted.

(Signed.) N. E. HARRIS, *Chairman.*
E. M. GLENN, *Secretary.*

Motion to reconsider tabled.

V. A. Godbey, of the West Texas Conference, moved to reconsider the action of the Conference by which Report No. 8 of the Committee on Publishing Interests was adopted, and the motion was laid on the table.

Report No. 9 on Publishing Interests, adopted.

Report No. 9 of the Committee on Publishing Interests was read..

T. T. Fishburne, of the Baltimore Conference, moved to amend by striking out "$12,000" and inserting "$6,000."

By request, Bishop Morrison made a statement concerning the work in the West.

On motion of J. D. Simpson, of the North Alabama Conference, the previous question was ordered.

The amendment did not prevail.

The report was adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 9.

Your Committee on Publishing Interests has considered a memorial from the Pacific, the Los Angeles, the Columbia, the East Columbia, and the Montana Conferences, asking an increase for the ensuing quadrennium from $10,000

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to $12,000 for the *Pacific Methodist Advocate*, and recommend concurrence.

Respectfully submitted.

(Signed.) N. E. HARRIS, *Chairman.*
E. M. GLENN, *Secretary.*

Report No. 11 on Publishing Interests, adopted.

Report No. 11 of the Committee on Publishing Interests was read and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 11.

Your Committee on Publishing Interests has considered carefully memorials from the Alabama Conference and the Southwest Missouri Conference with reference to the consolidation of Conference organs, and the grouping of Conferences with respect to the better support of such organs.

Your committee is of opinion that such consolidation as is suggested is greatly to be desired as a policy; and accordingly recommend that Annual Conferences contiguous to each other unite whenever practicable in the support of one paper.

Respectfully submitted.

(Signed.) N. E. HARRIS, *Chairman.*
E. M. GLENN, *Secretary.*

Report No. 11 on Church Extension, and minority report, read.

Minority report tabled and Report No. 11 adopted.

Report No. 11 of the Committee on Church Extension was read.

A minority report was read.

C. W. White, of the Florida Conference, moved to substitute the minority report for Report No. 11 of the Committee on Church Extension.

An amendment to the minority report was offered by C. W. White, of the Florida Conference.

On motion of E. G. B. Mann, of the Kentucky Conference, the amendment was laid on the table.

On motion of J. D. Simpson, of the North Alabama Conference, the minority report was laid on the table.

The report was adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 11.

Your committee has had before it a resolution signed by B. M. Burgher, T. C. Banks, H. A. Boaz, W. Erskine Williams, and others, asking for the change of the offices of the

Board of Church Extension from Louisville, Ky., to Dallas, Texas, which is as follows: MAY 21. SIXTEENTH DAY.

"Whereas, the General Board of Church Extension has its headquarters located in Louisville, Ky.; and whereas, said city is in the northeastern section of said state, bordering Indiana, and therefore on the border of our Church, thereby putting the headquarters of the Board of Church Extension a long way from the section of our Church where the greater part of its work is needed and now being done, making it expensive to reach said territory and operate its business; therefore, be it

"*Resolved*, That the headquarters be changed to Dallas, Texas: provided, first, that all property and charter rights shall be protected, and second, that the said city of Dallas furnish suitable offices and headquarters free of cost to said Board."

In view of the difficulties in the way of granting this request, your committee recommends the following:

"*Resolved*, That the question of removal of the headquarters of the Board of Church Extension be referred to the General Board of Church Extension with instructions to investigate the matter, and after careful consideration of its legal status, the pecuniary inducements and all available points offered, to report to the next General Conference its recommendations on the subject."

Respectfully submitted.

(Signed.) W. F. McMURRY, *Chairman.*
T. C. SCHULER, *Secretary.*

Report No. 18 on Itinerancy applies only to unordained preachers.

On motion of W. A. Christian, of the Virginia Conference, the following resolution was adopted:

Resolved, That it is the sense of this General Conference that Report No. 18 of the Committee on Itinerancy, changing ¶ 120, by adding the words "within the bounds of his own charge," applies only to unordained men.

(Signed.) W. ASBURY CHRISTIAN,
JOHN O. WILLSON.

Motions to adjourn not adopted.

E. W. Alderson, of the North Texas Conference, moved that we adjourn *sine die*. The motion did not prevail.

C. H. Briggs, of the Southwest Missouri Conference, moved that we adjourn at 10 o'clock this evening to meet at 9 A.M. on Monday, and the motion did not prevail.

MAY 21. SIXTEENTH DAY.

Report No. 10 on Sunday Schools tabled.

Report No. 10 of the Committee on Sunday Schools was read. On motion of J. M. Barcus, of the Northwest Texas Conference, the report was laid on the table.

Adjournment *sine die* this evening decided.

T. S. Garrison, of the Texas Conference, moved that we adjourn *sine die* at 11:30 this evening, and the motion prevailed.

Motion to reconsider.

A. F. Watkins, of the Mississippi Conference, moved reconsideration of the action fixing 11:30 this evening as the hour for final adjournment.

Action fixing Monday noon as time of adjournment rescinded.

M. E. Lawson, of the Missouri Conference, made the point of order that Monday noon had already been fixed as the time of adjournment. The point of order was sustained.

W. A. Christian, of the Virginia Conference, moved that the action fixing Monday noon as the time for adjournment be rescinded, and the motion prevailed.

Report No. 7 on Episcopacy adopted.

On motion of C. M. Bishop, of the Missouri Conference, Report No. 7 of the Committee on Episcopacy was taken up out of its order, read, and adopted, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 7.

The General Conference referred to your Committee on Episcopacy the following resolution, signed by G. S. Sexton and others, and we respectfully recommend concurrence:

"*Resolved*, That paragraph 103 of the Discipline be changed by substituting semiannually for the word 'annually' in the beginning of the first line, and semiannual for 'annual' in the end of the eighth line from the bottom of page 53, and by inserting in the seventh line from the bottom of the same page, after the word 'meetings,' the following: 'of not less than three days' time, and as much longer as the work may require, to survey and consider all of the work of the Church at large; to plan and suggest new and needed enterprises in any part of the field; to provide, as far as possible, a uniform policy of administration, in order to the exercise of the functions of true Church leadership. At the close of each meeting they shall publish the results of their deliberations, as far as they may deem necessary for the interests of the Church, in the official organ of the Church and in the various organs of the Annual Conferences.'"

So that the paragraph, when changed, shall read:

MAY 21. SIXTEENTH DAY.

"¶ 103. Ans. 6. To decide all questions of law coming before him in the regular business of an Annual or District Conference: *provided*, that such questions be presented in writing and with his decisions be recorded on the journals of the Conference. When the Bishop shall have decided a question of law, the Conference shall have the right to determine how far the law thus decided or interpreted is applicable to the case then pending. An Annual or District Conference shall have the right to appeal from such decision to the College of Bishops, whose decision in such cases shall be final. No Episcopal decision shall be authoritative except in the case pending until it shall have been passed upon by the College of Bishops. The College of Bishops shall hold semiannual meetings of not less than three days' time, and as much longer as the work may require; to survey and consider all of the work of the Church at large; to plan and suggest new and needed enterprises in any part of the field; to provide, as far as possible, a uniform policy of administration, in order to the exercise of the functions of true Church leadership. At the close of each meeting they shall publish the results of their deliberations, as far as they may deem necessary for the interests of the Church, in the official organ of the Church and in the various organs of the Annual Conferences. Each Bishop shall at such meetings report in writing all his decisions of law, with a syllabus of each case made during the year. The College of Bishops shall review these decisions, record its conclusions in a permanent form, and publish semiannually in the *Christian Advocate*, and in such other form as the College shall agree to adopt, its conclusions in each case, together with the syllabus; and these conclusions, when published, shall be authoritative constructions of law."

Respectfully submitted.

(Signed.) COLLINS DENNY, *Chairman.*
E. G. B. MANN, *Secretary.*

Report No. 36 on Itinerancy laid on table.

Report No. 36 of the Committee on Itinerancy, on motion of C. M. Bishop, of the Missouri Conference, was taken up out of its order. On motion of J. D. Simpson, of the North Alabama Conference, it was laid on the table.

The following resolution, offered by C. M. Bishop, of the Missouri Conference, was adopted:

MAY 21. SIXTEENTH DAY.

Index for Journal to be provided.

Resolved, That the Book Editor be instructed to provide a *thorough index* for the Journal of the General Conference when printed.

(Signed.) C. M. BISHOP, W. A. HANNA, O. E. BROWN, A. C. JOHNSON.

Report No. 7 on Temperance adopted.

On motion of N. B. Henry, of the St. Louis Conference, Report No. 7 of the Committee on Temperance and Other Moral and Social Questions was taken up out of its order, read, and adopted, as follows:

COMMITTEE ON TEMPERANCE AND OTHER MORAL AND SOCIAL QUESTIONS, REPORT NO. 7.

Your Committee on Temperance and Other Moral and Social Questions, to whom was referred a resolution on the subject of uniform divorce laws, signed by Nelson B. Henry, H. M. Du Bose, C. L. Whitener, Paul H. Linn, M. T. Haw, B. G. Shackelford, W. F. McMurry, L. P. Brown, and W. R. Lambuth, beg leave to concur therein, and recommend the passage of the same by this Conference, as follows:

"Whereas, the home being the unit of our civilization, its preservation is essential to our general welfare, and whatever forces disturb the peace of the home are therefore hostile to the government; and

"Whereas our present diversified divorce laws make it an easy matter in many instances to break the matrimonial bonds; and

"Whereas, it is the duty of a great and influential Church, like ours, not only to give forth no uncertain sound upon so momentous an evil, one whose baneful influences affect the home, society, and the government, and threaten the very foundations of the kingdom of righteousness; but it is also our duty to organize an effort to aid in checking this great evil; therefore,

Resolved, That our Bishops be requested to appoint a commission of five whose duty it shall be to act in conjunction with the national committee on uniform divorce laws, and in any other way their wisdom may suggest; to check the growing divorce evil."

Respectfully submitted.

(Signed.) O. K. HOLLADAY, *Chairman*.
L. P. BROWN, *Secretary*.

Motion to adjourn prevails.

J. A. Burrow, of the Holston Conference, moved that we do now adjourn *sine die*, and the motion prevailed.

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Bishop Alpheus W. Wilson, the Senior Bishop, took the chair.

Minutes approved.

The minutes were read and approved.

Closing exercises.

Bishop Wilson addressed the Conference, after which the Conference adjourned. Hymn No. 227,

> **And let our bodies part,**
> **To different climes repair,**

was sung. J. S. Frazier, of the Alabama Conference, led in prayer. The doxology was sung; the benediction was pronounced by Bishop Wilson, and the Sixteenth General Conference of the Methodist Episcopal Church, South, stood adjourned *sine die*.

Adjournment.

A. F. WATKINS, *Secretary.*
GROSS ALEXANDER,
J. A. BURROW,
C. H. BRIGGS,
R. A. MEEK,
J. M. BARCUS,
E. O. WATSON,
J. H. MCCOY,
F. N. PARKER,
J. E. HARRISON,
Assistant Secretaries.

A. W. WILSON,
EUGENE R. HENDRIX,
JOSEPH S. KEY,
WARREN A. CANDLER,
H. C. MORRISON,
E. E. HOSS,
JAMES ATKINS,
COLLINS DENNY,
JNO. C. KILGO,
W. B. MURRAH,
R. G. WATERHOUSE,
W. R. LAMBUTH,
E. D. MOUZON,
J. H. MCCOY.

APPENDIX.

ALREADY

FRATERNAL ADDRESSES.

ADDRESS OF REV. W. R. YOUNG, D.D., OF THE METHODIST CHURCH OF CANADA.

Mr. Bishop, Honored Fathers and Brethren: I could have wished that the privilege of speaking to you at this time, and the honor of conveying to this Conference the greetings of the Methodism of Canada and Newfoundland, had fallen to one better qualified than I am for such a service. If, however, a keen sense of the privilege I enjoy and of the honor conferred upon me by the Conference I represent, and a full appreciation of the hearty welcome you have given me—if, sir, these be qualifications for a fraternal delegate, then I may claim to have some fitness for my task. I recognize that I am following in the footsteps of some of the strong men of our Church, who on former occasions have brought to you messages of love and good will from the Methodism of the North. You in turn have honored us in Canada by sending to our Church councils some of your gifted sons whose words have inspired us; and I may say, no one was more heartily welcomed than your last representative, the scholarly, genial, and eloquent McCoy. We loved him so much we would have annexed him had he been willing. To follow in the wake of such men is no easy task, yet I may crave your indulgence while I attempt to bear to you the greetings of 2,500 ministers, 335,000 members, 359,000 Sunday-school workers, and 86,000 Epworth Leaguers, all representing a population of nearly a million and a quarter, or seventeen per cent. of the population of our Dominion. We may be in the far North and you in the sunny South; there may be a difference in soil and climate in the land we call the "home land," but we are one. We speak the same language; we read the same Bible; we accept the same creed; we sing the same hymns; we worship the same God; and in the inner life we rejoice in the same experience. "The Spirit answers to the blood, and tells us we are born of God."

Amongst the questions which scientists and philosophers are trying to answer may be placed these three: What or who am I? Whence came I? Whither am I going? In another than scientific sense were I to be asked these questions to-night, I would say that the answer to the first will be found in the credentials I have presented and which have been read in your hearing. To the third question, "Whither am I going?" I might say that in the life of a Methodist minister that is usually answered by a bishop or a stationing committee. As in my Conference we have no bishop, and as the stationing committee for this year has not yet convened, that question cannot be answered at present. The second question, "Whence came I?" is one on which I may speak for a moment.

In the prelude to one of Joseph Cook's lectures we find the words: "Although Canada occupies so large a place in the minds of Britons that the Marquis of Lorne publicly affirmed that Montreal is the best known city on the continent, I undertake to affirm that Americans in general have not heard of anything happening in Canada since 1867 when the union of the provinces was formed. We are as oblivious of what occurs on the other side of the St. Lawrence as Englishmen in general are as to what happens on this side of the Atlantic." I am somewhat inclined to think that Mr. Cook did not correctly represent American ideas at the time he wrote, and I am confident his words do not represent American thought to-day. Nevertheless, it may not be out of place for me to speak for a moment of my native land. It is a country of vast area. It extends from the great river to the ends of the earth, and spreads itself out from the rising of the sun to the going down thereof.

Imagine, if you can, a territory to the north of you as large as the Continent of Europe from the City of the Seven Hills to the North Pole, and from the Ural Mountains to the Emerald Isle, and you have a territory a trifle less than the Dominion of Canada. An expert on these matters has given to our people a book of facts in which he tells us that out of that territory we cover eighteen republics of France, twenty kingdoms of Spain, eighteen German empires, thirty United Kingdoms of Great Britain and Ireland; and I may add, were it possible to lift this great nation of yours with its Alaska attachment and place it on the Dominion of Canada, there would be a space left uncovered of 112,000 square miles.

Speaking a little more in detail, let me say that beginning on the sunrise side of this vast territory and included in it, Methodistically but not politically, is Newfoundland, one of the oldest British colonies, an island that stands like a watchful sentinel in the Gulf of St. Lawrence. Between that colony and the Dominion there has been a series of political courtships extending over several years, but the time has not yet been fixed for the marriage. Methodistically, the nuptials took place in 1874, and the union has been an exceedingly happy one. The sons of Newfoundland are a worthy race. You may send Peary to nail Old Glory to the North Pole; Roosevelt may give his name to the ship and his blessing to the crew, but Peary must go to Newfoundland for a Bartlett to command that crew and pilot that ship through the icy channels of the North.

Traveling westward from Newfoundland, we come to the Maritime Provinces,—Prince Edward Island, a gem of the sea, rich and fertile; New Brunswick, with its stately forests and rich resources and splendid possibilities; Nova Scotia, the land of Evangeline and Gabriel,—provinces whose specialty seems to be the production of college presidents and university principals. Still to the west, we come to Quebec, the land of the habitant and the poet; its chief cities—Quebec, the Gibral-

tar of America, and Montreal, the commercial metropolis of the Dominion. Every page of the history of this province is instinct with interest and jeweled with such names as Jacques Cartier, Champlain, Maisonneuve, Wolfe, Montcalm, and many a hero of the earlier days. Onward we journey along the mighty St. Lawrence to Ontario, claiming to be the banner province, rich in agricultural resources and mineral wealth; a province peopled by men and women of educational attainment and social refinement, and where every third person one meets is a Methodist. Still westward, we pass over those splendid water stretches known as Georgian Bay, dotted with their thirty thousand islands where, sixty years since, your Longfellow traveled in the birch-bark canoe and gathered the material out of which he wove the charming story of "Hiawatha," until we come to Manitoba, a province that has been described as a "postage stamp on the map," but a province which though limited in territory is rich in agricultural resources, and boasts of a Winnipeg, a city standing at the very center of our Dominion, and a city which for rapidity of growth, financially, numerically, socially, and educationally, has few equals on the continent and no superior. Forty years since this city was a Hudson Bay trading post. Now it stands fourth in Canada's industrial centers, with a population of 130,000.

Westward still is Saskatchewan with its great wheat fields, a province as large as the republic of France. About three per cent. of its grain-raising land was tilled in 1908, producing a harvest of one hundred and five millions of bushels. West of Saskatchewan is Alberta, the home of the rancher. The prairie over which once roamed the buffalo is now covered with flocks of sheep and herds of horses and droves of cattle. Here also we find vast areas of wheat-raising lands, only a small percentage of which has as yet been touched. North of these provinces is a great territory as yet unoccupied, but destined to be the home of millions. Leaving Alberta, we climb the eastern slopes of the Rocky Mountains, and through mountain passes and amid scenery that rivals that of Alpine heights we enter the province of British Columbia, the largest of our provinces—its minerals richer than Cathay of old, its timbers larger than the cedars of Lebanon, its fisheries almost beyond value, its fruits and flowers of the choicest, and its people of the best. Here, where the "Pacific tells to the shingled beach its summer dreams, in sea-blown murmurs soft and low," we find the western limit of our Dominion.

The resources of the country are exhaustless. Nearly all the valuable minerals are found in abundance. It is said that the coal fields of the Crow's Nest in the Rocky Mountains can produce four millions of tons per annum for the next five thousand years, while the mines of Nova Scotia are well-nigh exhaustless. Fifty-seven per cent. of the world's output of nickel comes from Sudbury. Eighty-five per cent. of the corrundum used in the world comes from Canada. Seventy-five per cent. of the wheat belt of this whole continent is under the flag of the

Maple Leaf. J. J. Hill, the great railway magnate, said: "There is land enough in Canada, if tilled, to feed every mouth in Europe." Our forests cover two and one-half million square miles. Our fisheries are the most extensive in the world. Steamers plying on the North Saskatchewan River, a stream only sixteen hundred miles in length, are able at certain places to fill their bunkers with coal mined on the banks almost at the surface. A bank of coal twenty miles long on Slave River has been burning for over a century. Oil and natural gas prospects in the far North are almost the greatest known, while in the same region salt deposits are so vast as to provide all the grains necessary to reduce to a believable size the stories of the most enthusiastic "Nor'-wester."

Nor do we think of our country as being great in territory and material resources only. Already we have given to the world men whose names stand high on the beadroll of professional, political, and literary circles: an Osler amongst the doctors; a Ryerson amongst the educationalists; a Thompson amongst the jurists; a McDonald, a Laurier, a Fielding, amongst the statesmen; a Parker amongst the novelists; a Bliss Carman and a Drummond amongst the poets; a Parkman amongst the historians. The latter was, I believe, born in Boston; but as one has said, "Boston is not a place, but an idea," and Parkman has so closely identified himself with Canada in his writings we give him a place as one of ourselves. These are some of the products of Canadian soil. But, sir, there is one class of men of whom we are justly proud. They are the men who laid the foundations of our country. We might speak of them as our "men of the Mayflower." They came to us from Great Britain and Ireland; they came to us from France; they came to us from the Great Republic. They brought with them a strong, sturdy manhood; and what was better, they brought with them in many instances a rugged, vigorous type of Christianity. We might speak of them as one spoke of Abel: "By their works of faith and sacrifice they speak, though they have passed away." Their memory is kept green. The influence of their lives is still felt, and will be the leaven which will permeate the moral character of our growing nation.

Such, sir, is in brief an outline of the heritage which God has given to us who live north of the mighty St. Lawrence, the Great Lakes, and the imaginary line which separates us geographically from you.

In this land to-day we are engaged in the pleasing and at times perplexing task of nation-building. You have had, and are still having, experiences of that nature. We are endeavoring out of the resources of our country and upon foundations laid to construct a nation that shall be a power for righteousness and good living. "Canada for the Canadians," is a favorite motto with our politicians. That to the true patriot means not simply the preservation of this vast territory to the Union Jack and the Maple Leaf; not merely the supremacy of the white race over the Mongolian; not merely the protection of our industries

from destructive competition, and the preservation of our resources from graft and plunder. "Canada for the Canadians" means Canada a land of Sabbaths and sanctuaries, a land of schools and colleges, a land of pure and sanctified homes, a land where citizens are men of character, a land wherein is found that righteousness which exalteth a nation and from which is removed that iniquity that is a reproach to any people. In this work of true nation-building we are confronted, amongst others, with two problems. We have present with us a spirit of materialism; not that coarse philosophy which would banish God and immortality from human thought, but a materialism that leads men to forget God and religion in the pursuit of wealth. I have spoken of the rich resources of our country. It is needless to say these are very attractive to our people. They open up great possibilities of individual wealth,—the temptation to get rich is very strong. Let one look upon the wheat fields, or examine the treasure of the mine, or explore the riches of the forest, and he will often find himself seized with a strong desire to possess some of this wealth, a desire so strong as to sweep away all thought of the Bible and God and a hereafter. Man is transformed into a money-making machine. This is a type of materialism to be dreaded. We have some of it in Canada, I fear. It may produce a wealthy nation, a nation where millionaires rise above their fellows of the common herd like mountain peaks above the plain, but it does not produce a high standard of religious life. The words of Kipling, when speaking of England's greatness and England's danger, might fittingly be applied to Canada:

"God of our fathers known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

Then we have the problem of immigration, a perplexing problem at any time. Our population to-day is about seven millions. One-sixth of that population has come to us from other lands during the last ten years, and the immigration for the present year promises to eclipse all previous records. Nearly one-third of those who come to us are non-English-speaking people. There are to-day about seventy languages spoken by our foreign immigrants. They come chiefly from the larger cities of Europe, many of them bringing with them very low ideals. They have lived under social, moral, and religious influences widely differing from ours. Many of them are breathing for the first time the air of freedom. They form a part of the raw material out of which we are to make Canadians, if we accept our responsibility and do our duty. You on this side have had the same problem, but I may say on a smaller scale. When your population was twenty millions your im-

migration was only what ours is to-day with a population of seven millions. In view of these facts, the question that comes to some of us to-day is this: If our country is to develop during the present century as yours has during the past (we began the twentieth century with the same population as that with which you began the nineteenth, and a leading authority predicts a population of eighty millions in Canada at the close of this century), to whom will our country belong when the century closes? I do not mean politically, for I believe I could answer that question. We have a few people over our way who think we ought to annex the United States, but we do not consider them dangerous yet. Possibly there may be some on this side of the line who think they ought to annex Canada. I may also say we do not yet think of them as dangerous. We are content with our present political relations. The note of loyalty to our late King Edward and to his son, now George V., is very strong, and love for that empire on which "the sun never sets" is very deep amongst our people. But our love for King George does not prevent our profoundest respect for your uncrowned King George, who gave his name to your capital. We take second place with no American in our admiration of Abraham Lincoln, the great Emancipator; James A. Garfield and John Hay, your great statesmen; McKinley, under whose guidance your noble flag, a flag of freedom, was carried to Cuba and the Philippines in the interests of law, light, and liberty; and may I say that much as we respected Roosevelt and Fairbanks when in office, their recent manly acts since leaving office have stirred our hearts still more deeply? But this feeling of admiration and respect does not mean that we intend absorbing you or letting you absorb us. My question—To whom will Canada belong?—refers to an entirely different aspect of things. What will be the character of our people at the end of this century? My answer to that question is this: If we as Canadians will put into our national life the right ideals and the true standards, and insist on these ideals and standards being maintained, then Canada at the close of this century will belong to Canadians—Canadians who are worthy sons of worthy sires. Failing to do this, then Canada will belong to the descendants of these people who are flocking to our shores in such numbers from the congested centers of the old world, and whose ideals of life are in many cases very low. My ideal Canadian is not English, Irish, Scotch, French, Italian, but a man in whose life and character the excellences of these nationalities are combined and from whom all vices peculiar to these people have been removed. The hour is big with destiny for Canada. As one has said: "Our ideals, our homes, our schools, the laws we are making, the manners and customs we are developing, and the churches we are founding, are the molds into which the millions of souls that shall make up our future population are to be poured. Such thoughts stir the soul like winds from the white throne where the Eternal dwells, and compel us in our thinking to fall upon our

knees. The man who is recreant to his country to-day is a traitor and an enemy to the millions who are to take our place to-morrow."

In this great work of nation-building and seeking to solve the problems which lie in the pathway that leads to true national greatness, the Christian Church is taking its place and laboring diligently. It is, I think, almost universally accepted with us that religion and national prosperity are inseparable. It has ever been so. From the earliest days of our existence, the Church has been a factor in our national life; and that particular section of the Church which I have the honor to represent to-night has ever accepted its full share of responsibility. If one studies the early history of the Dominion, one will find the Methodist Church had its agents at work. In 1765, twenty-six years before John Wesley's death, Laurence Coughlin planted Methodism in Newfoundland. In 1779 William Black unfurled the flag in Nova Scotia, and twelve years later we find a district which included all parts of the Maritime Provinces manned by preachers sent from the United States. Mr. Tuffey, a soldier and a local preacher, first planted Methodism in Lower Canada, while Philip Embury, Barbara Heck, Major Neal, Darius Dunham, and others, are names closely identified with Methodism in Upper Canada in the last two decades of the eighteenth century. Rev. George Young laid the foundation of our Church in Manitoba in 1868, when the country was opening to the settler. James Evans followed the Indians away in the far North and taught them of Jesus. George McDougal was the "hero of the plains," and saw those vast areas long before the plow of the settler stirred the virgin soil. White, Robson, Browning, and Ephraim Evans led the way over the mountains and planted the standard on the Pacific coast. With every phase of our nation's development Methodism has been closely identified. Her preachers have stood in the van of advancing civilization; and when no regular minister could be found, devoted local preachers undertook the task,—and I may say just here, Methodism owes much to the services of these servants of God. It might be well to look back at these agencies to-day.

Speaking of recent events in the Methodism of the North and of the position occupied to-day, I would refer to the movement in the direction of organic Church union which is engaging considerable attention. While resolutions expressing love and good will to other Churches were frequently adopted by our Church councils, the General Conference which met in Winnipeg in 1902 took a decided step forward by placing on its journals a resolution stating its belief that "the time was opportune for a definite, practical movement concentrating attention on, and aiming at the organic unity of, these Churches already led by Providence into such close fraternal relations." That Conference also appointed a committee of fourteen to confer with any similar committees which might be appointed by other Churches to consider this important question. The Presbyterian and Congregational Churches took similar ac-

tion, and the first meeting of these committees was held in Toronto in April, 1904. So important were the issues involved, it was deemed advisable greatly to enlarge these committees, with the result that at the next meeting, held in December of the same year, one hundred laymen and ministers assembled in Knox Presbyterian Church in Toronto. The business of this joint committee was to see if there were any insuperable difficulties in the way of the organic union of these Churches. Two sessions were held, the first in December, 1904, and the second in December, 1905. The whole situation was thoroughly canvassed, and the Methodist section of the committee reported to the General Conference of 1906 that organic union was desirable and practicable. That Conference adopted the report, and instructed the committee to continue its work if possible, and prepare a "basis of union" for submission to the Church. Three sessions of that joint committee have been held during the past quadrennium, and the result of their labors is embodied in this unique pamphlet which I take the liberty of laying upon your table. It is a somewhat interesting document, as I believe it is the first and only basis that has ever been proposed for a union of these three great historic Churches. During the progress of the negotiations, overtures were made to the Baptist and Episcopalian Churches to join in the movement. These were most cordially received. The Baptists replied expressing their pleasure at the movement toward Church union, but courteously declined to entertain any proposals looking to their uniting, in view of their attachment to certain features of religious teaching. The Episcopalians also courteously replied, assuring the committee of their hearty sympathy with any steps in the direction of Church union, but stating practically that the Lambeth quadrilateral—viz., two Testaments, two Sacraments, two Creeds, and the historic Episcopate—must be the *sine qua non* of any proposed union. Acceptance of the latter section of this quadrilateral could not be for a moment entertained by the other bodies, and further negotiations were useless. The basis of union as prepared will come before our General Conference next August, and will from that body, I presume, be submitted to the lower courts for consideration. It is a document worthy of careful study. In its doctrinal section there are nineteen articles, carefully and, some think, mysteriously worded. Arminianism and Calvinism are either blended or obliterated. I confess it is a difficult task to make them coalesce in a creed. In Church polity there is a seeming blending of Presbyterian and Congregational forms of government, a mixture of an itinerancy and settled pastorate, an attempt to establish a fixed creed and at the same time allow a minister full liberty in his belief. These were some of the perplexing questions confronting the joint committee, and how well they succeeded in solving them is found in this pamphlet. To what extent this basis will receive the support of the congregations of the three Churches remains to be seen. It will doubtless have its enthusiastic supporters and its strong

opponents. Some have already expressed themselves to the effect that some of the vital doctrines of Methodism have been sacrificed, while others contend that nothing vital has been surrendered. Were I to express my own views, I would be disposed to say that the old melody sung by the Jubilee Singers of Nashville under the guidance of Mr. Loudon expresses my feelings:

> "I'm a Methodist born and a Methodist bred,
> And when I'm gone there will be a Methodist dead."

To surrender our connection with Methodist doctrine, polity, customs, association, and traditions is asking a good deal. Methodism has a mission, a message to the world, and it is a question whether or not that special mission has been completed. But while thus expressing myself, I am open to conviction. If in the great work of nation-building better results can be secured by organic union than without it, if the moral and religious character of Canadian life can be more securely safeguarded and the welfare of our people better conserved by an organic union than by denominational coöperation, and if the involution be greater than the evolution, then even the strongest opponent of organic union will be ready to make the sacrifice and join heartily in expanding the moral and spiritual welfare of the nation. It is a question that must be settled from the viewpoint of Christian statesmanship, and not from that of selfish interests, sectional feeling, or ecclesiastical prejudices.

The past quadrennium has witnessed a remarkable revival in the missionary work of our Church. That wonderful wave of missionary enthusiasm which has swept over the entire Christian Church has been powerfully felt in Canada. It has stirred the preacher in the pulpit, and given him a broader vision; it has touched the man in the pew, and awakened him to his responsibility; it has reached the business man in his office, and he now talks not of missionary subscriptions, but missionary investments. One of the most remarkable gatherings in the history of our country was that missionary congress which assembled in Massey Hall, Toronto, in April, 1909, when some four thousand men representing all Churches and coming from all parts of the Dominion (and at their own expense), spent nearly a week discussing, not political nor financial questions, but considering how best to accomplish the sublime task proposed by J. R. Mott, viz.: "The evangelization of the world in the present generation." That is possibly the most daring proposition ever made. At first it appeared to be a dream, a wild vision; but as men have studied it and prayed over it, it has become not a vision merely, not a possibility simply, but a responsibility placed upon the Church and a duty enjoined upon every member.

Four years since, the General Conference decided to divide our mission work into two departments, Home and Foreign, each under the

direction of a Secretary and all controlled by a General Board. Our home work includes the frontier fields and the sparsely settled portions of our country, French evangelism, city missions, and the work amongst the European foreigners; that of the foreign department in Canada, the Indian missions, Asiatics in Canada, and our work in Japan and China. In all these fields the note of success is heard. Our home missions rapidly become self-supporting circuits. Our foreign work is most hopeful. We regard our mission in China as a wonderful success. The proposal to divide the non-Christian nations among the several Churches, assigning to each a proportionate number, gave fourteen millions as the share for Canadian Methodism to evangelize. That share has been accepted, and we are planning to do this work. The income last year, including the receipts from the Woman's Missionary Society, was $646,000, or nearly $2 per member. Our aim is to make it $5 per member, and to place such a force in the foreign field that the fourteen millions of heathen assigned us shall hear the evangelistic message during the present generation. I cannot speak too highly of the work accomplished along missionary lines by our Epworth Leagues. They are largely furnishing us with the missionaries and the money that we are using in the foreign field. In the home and foreign work we have a paid agency of six hundred and ninety-one. Our Woman's Missionary Society, organized in 1881, is setting an example worthy of imitation. They collect the money before they spend it, and have to-day a paid agency of one hundred and thirty-two workers, and for the support of these last year raised $108,000. The presence of this enthusiastic missionary spirit is to us a source of great joy. The interest taken in this work by our laymen has given a mighty impetus to religious life and experience. We look into the future and there arises before us a vision, the redeemed marshaled on the pavement of the skies robed for the coronation. We see the hosts of Carey with the hosts of India, Hunt and Williams with the dusky dwellers of the South Sea, Livingstone with the sable races of Africa, Morrison with the vanguard from China, Evans and McDougal with the red men of the West—fruit gathered into life eternal. And, sir, as there rises before us this picture of victory, there comes to us the desire—nay, the honest determination—to do our duty in our generation; and in the name of God and by the help of the Holy Spirit, Canadian Methodism is doing and will do her share to save the nations, and we shall be found at last amongst those who having "turned many to righteousness shall shine as the brightness of the firmament" and as "the stars forever and ever."

Methodism born in a university must ever be true to her traditions and give a first place to education. If knowledge is power, then knowledge in the life of a bad man is a menace. It was your honored Bishop Pierce who said: "A man may be a scholar and a drunkard, a poet and yet a ruffian in society, a naturalist brooding over minerals and plants and be without household feeling, an astronomer without de-

votion or knowledge of God, a mathematician without having numbered his days or applied his heart unto wisdom. Society may be aroused from the night and sleep of ages, and all the restless faculties of the human mind released from their confinement may stand erect and commune with nature's visible things and roam in freedom earth, air, and sky, accumulate, diffuse, invent, discover, apply, and yet mind earthly things and glory in their shame." Education to be effective must be permeated with Christian influences. Philosophy without religion, reason without conscience, and education without God's Bible at the bottom of it, do not make for the highest national life. Methodism in Canada early recognized this, and her pioneer preachers were not only missionaries, but they strove to lay the foundation of educational institutions that would be permeated by religious influences. In 1830, when our Conference was only six years old, when our ministers numbered but forty-five, and our membership was about eleven thousand, a constitution was adopted for an institution to be known as "Upper Canada Academy." This was to be "a seminary where youth may be trained up in the knowledge and obedience of God, and at the same time be faithfuly instructed in the various branches of human learning which the present state of society renders necessary in order to respectability and usefulness." As an evidence of the intensity of the devotion of the early preachers to this cause, we find the Conference of 1832 passing a resolution requesting its members to appropriate for four years such fees as they may receive for the solemnization of matrimony to the erection and use of the Upper Canada Academy. This, sir, was the starting point of what in 1841 became Victoria University, the first and one of the most successful institutions for higher education in our Dominion. To-day we boast of eleven colleges, manned by 161 professors and teachers and attended by 3,909 students. The buildings and equipment are valued at $1,623,427, with an endowment of over a million dollars. In addition to these, we have fifty-two educational institutions sustained by the General Missionary Society, and twenty by the Woman's Missionary Society, all of which are doing most effective work. We are endeavoring to prove ourselves worthy sons of worthy sires. Methodism aims not merely to awaken a man to a sense of his need of salvation, but it believes in the development of a type of character in which the mind loves God and the intellect is centered upon the great principles of truth. We believe in an educated ministry. Our probationers must matriculate or present an equivalent before being received, and during this probation must spend at least three years at one of our theological colleges. We thus strive to man our pulpits with men who, in addition to an experimental knowledge of salvation, are able to give a reason for the hope that is within them—workmen that need not be ashamed. We mourn to-day the loss of one who for many years was the recognized head of our educational work, one widely known outside

of Canada. I refer to the late Rev. Dr. Potts, who a few months since was called to his reward.

Closely allied to our educational work is that of our book and publishing interests. Of this department we are justly proud. Our Book Room stands to-day as one of the leading bookstores of the Dominion. Our printing house is of the finest. From its presses there are given out regularly ten Sunday-school periodicals and the *Epworth Era*, all of which are eagerly looked for, while the interest taken by our people in the weekly issues of the *Christian Guardian* and *Wesleyan* continues unabated. The profits of our publishing houses are a source of revenue for our Superannuation Fund, and during the past quadrennium some $55,000 have been paid to that fund.

The General Conference eight years since, after considerable discussion, organized a new department known as that of Temperance and Moral Reform, and placed in charge one of the leading ministers of our Church, Rev. Dr. Chown. The results already achieved have justified the course adopted. In the expansion and growth of a new country there are many questions that demand careful consideration and judicious action. We are to-day, and have been for a long term, engaged in a strenuous conflict with the liquor traffic. We regard it as the foe of the home, the school, the Church, and the State. It is said that not less than five thousand deaths occur annually in our Dominion traceable directly to intoxicating drink. One can hardly estimate the extent of this curse. The traffic has entwined itself about our political life and intrenched itself behind our social life. To dislodge it is no easy task; but believing it to be a national evil, the Churches of Canada haye undertaken to destroy it; and while the battle has been severe, we believe victory is in sight. The province of Ontario has a local option law in force in many parts. Nova Scotia, with the exception of Halifax, is under prohibition. New Brunswick and Prince Edward Island the same. In the western provinces the banner is being carried forward, while in the province of Quebec, with a population of two millions, eighty per cent. of which is French-Canadian Roman Catholic, there has been a great awakening in favor of temperance. The bishops and priests of the Roman Catholic Church are in many cases enthusiastic workers in favor of total abstinence. I think it was Lincoln who said when he saw the evils of slavery, "If God ever gives me a chance to hit that thing, I will hit it hard." God is giving the Churches in Canada the opportunity of hitting this accursed traffic, and they are hitting it hard. The Methodist Church, always in the front rank, in this work is striking some of the heaviest blows. Closely allied with the evils of the liquor traffic are other forms of vice—gambling is found in connection with the horse race. In fact, the horse race might be styled "a university of gambling." The social evil, with all its horrors, culminates in the white slave trade. These are some of the fields, some thirty-six in all, under the purview of the department of Temper-

ance and Moral Reform. I may say that the influence of this department is being widely felt, and other Churches are adopting similar methods of work.

Just here I may mention one danger that threatens our moral and religious life in Canada. Possibly you are familiar with the same sworn foe of righteousness. I refer to the tendency to remove the safeguards of the Sabbath day. The pressure of a large population, love of pleasure, greed for wealth, and other causes, might be cited. We regard the Sabbath as one of those great institutions which make not only for righteousness in the individual and happiness in the home, but which are inseparably bound up with the prosperity of the nation. While our Church has no special department dealing with this work, our Annual and General Conferences have their committees on Sabbath observance, and we have combined with other Churches in what is known as the Lord's Day Alliance. The object of this Alliance is to secure to every man the right to one day in seven as a day of rest, a day in which he may have the opportunities of worship if he so desires, and at the same time to guard against the invasion of the Sabbath by organized business or sport. As a result of persistent effort, there has been placed on the statute books of our Dominion the Lord's Day Act, a measure that is possibly one of the most advanced enactments respecting Sabbath observance in any country. There are, of course, difficulties yet to be overcome before the Sabbath will be kept as a day of rest in all parts of our Dominion, but we rejoice in the forward movement already taken. By appointment of the Alliance one of our honored ministers, Rev. Dr. Moore, is acting as Secretary of this work. Did time permit I might tell you of the earnest work in connection with our Sunday-school and Epworth League department. Mission Study Classes, Reading Circles, and all such agencies, are keeping our young people in their religious experiences fully abreast of the intellectual development of the age. The outlook is extremely hopeful. It may be asked, "What is the spiritual life of your Church? You have a well-nigh perfect organization, what about spiritual results?" That is of course the vital point. And here, let me say we have nothing of which to be ashamed, but much for which to be thankful. For the quadrennium ending May, 1906, we had an increase in our membership of 25,000, and for the first three years of the present quadrennium our returns show an addition of 17,000. When the returns of the present year, which promise to be large, are added, we will doubtless have an increase equal to that of four years since, which was double that of the preceding term. For the first three years of this term our Sunday-school forces show an increase of 35,000, the largest in our history, which is due in part to the Adult Bible Class movement, one of the most hopeful features of modern Sunday-school work. Our Epworth Leagues show an increase of about 5,000 members. These are results that can be tabulated, but there are those which refuse to submit to mathematical calculation.

Methodism has a special mission. It was in the beginning a revival of spiritual life. It meant the translating of creed into experience and the clothing of religion with earnest holy living. Methodism must ever prove its right to be by what it does in the lives of its members. It should maintain its orthodoxy by its spiritual life rather than its spiritual life by its orthodoxy. That, sir, is our motto in the North; and I am glad to report a strong, vigorous, and growing sentiment in favor of a deeper spiritual life. The evangelistic spirit is strong. The old-time fervor marks our services. In many sections there is a revival of our class meetings, while an aggressive spirit that ever expresses itself in sacrifice and effort to extend Christ's kingdom amongst men may be seen and felt everywhere. But while thus speaking of the work of the Church I represent, let me say the Methodism of the far North has a keen appreciation of the work done by other branches of the great Methodist family; and for none of these do we cherish a more loving regard than for the great Methodist Episcopal Church, South. Our eyes often turn to your wonderful, yea, glorious land, so rich, so fertile. We think of your illustrious past. When the beadroll of your noble men is read, our hearts throb with sacred emotions as we remember their heroic work. We recall the conflicts through which you have passed and the victories you have won. We think of those great problems which have confronted you, and admire the rare skill and wisdom with which you have solved these problems. Your loyal attachment to the time-honored doctrines of Methodism and the clear-ringing messages of your pulpits on all that is vital in Christianity make us rejoice that in your country as well as in ours the great heart of Methodism is true to the standards of our Church and loyal to her cardinal principles. And as I come to-night bringing you the greetings of your brethren in the North, methinks I feel throbbing through my soul the strains of that great old battle hymn of the ages:

> "Like a mighty army moves the Church of God;
> Brothers, we are treading where the saints have trod;
> We are not divided, all one body we,
> One in hope and doctrine, one in charity."

I sometimes like to think of what might have been. I confess it is a very broad subject. Had wiser councils prevailed in the earlier history of this continent, if a Victoria "the Good" or an Edward "the Peacemaker" had been upon the throne of England and a Gladstone or a Salisbury at the helm of the ship of state in 1776, there might have been no war of the Georges; there might have been no tea-party in Boston harbor; there might have been no taxation without representation; and instead of two nations on this continent, there might have been only one—a nation composed of the children of noble Anglo-Saxon sires, a people of one language, one flag, one government, one religion. What a mighty power that nation would have been! Combine to-day

the fleets of England and America; let the boys in blue and the boys in red stand side by side in the army; blend the political sagacity of Washington, Ottawa, and Westminster; combine the sentiment of truth and righteousness of the common people of both lands; and let Old Glory and the Union Jack wave side by side, and tell me if the centuries ever witnessed such a force. I know not what may be the future of these two great nations, but this I do know, that the principles for which these nations stand shall abide forever!—the principles of liberty, equality, fraternity, righteousness, the Bible, and God.

I know not what may be the future of Methodism in Canada, nor in the world. It may be a union with other Churches. It may be a change of name. It may be a bishop shall be called a general superintendent in your country and *vice versa* in ours; or it may be that both shall be merged into a moderator, or called simply a chairman. But one thing I do know, that the principles for which Methodism has ever stood shall remain unchanged. Repentance, pardon through the blood of Jesus Christ, sanctification through the Spirit, and the assurance of Sonship, are truths that have influenced the world ever since Methodism was born, and the world will never give up these principles. As Constantine saw in the heavens the fiery cross and read the inscription, "*In hoc signo vinces*"; so to-day the Methodist Church sees a Saviour Jesus Christ, not a deified man, but the eternal Son of the Father, "in whom dwells all the fullness of the Godhead bodily," and sees a Bible that is the inspired word of God, and a sacrifice on Calvary which took away the sin of the world; and by this sign we have conquered in the past, by this sign we shall triumph through the centuries that are to come.

An old teacher of mine, a minister whose name will ever be held sacred in the annals of Methodism, once described a picture which he saw as he stood on the suspension bridge at Niagara. The waters of the American Falls and those of the Canadian, plunging over the precipice, mingle as they strike the rocks below, sending up a cloud of spray turreted and columned in wondrous form. Kissed by the sunbeams, these forms blossom into the rainbow spanning the river, an arch of sevenfold beauty that seems like God's bow holding together these two great nations. To-night standing here one can see the Methodism of the United States and of Canada, two mighty forces flowing side by side, mingling their earnestness and intellectual power and evangelistic fervor and missionary enthusiasm as they descend to the lowest depths of the world's misery, and transforming the darkness and superstition of the world's sin into the brightness and sweetness of a Christian civilization over which shines the rainbow arch of God's smile and heaven's favor.

ADDRESS OF REV. JOHN S. SIMON, OF THE BRITISH WESLEYAN METHODIST CHURCH.

Mr. President, and My Dear Brethren: I bring the greetings of the British Conference to you, and I can assure you that all they have said about their affection for you has been sincerely uttered. I should be very much blamed if I dimmed by any words of mine the intensity of the expression contained in the letter that has been read, but there is no danger of that. I have been with you: I am getting to know you. I think that I could tell our President and Secretary that I know you a great deal better than they know you. And knowing you so well, you may be quite sure that my heart is yours. Other ministers have preceded me in this delegation; and I am sure that they would wish me to remember them to you. Dr. Waller is still with us. The hand of time is pressing slightly upon him, but he is still young in heart, and overflows with good works. Dr. Davison still occupies the chair of theology at the Richmond College. He is a master in his science, the queen of all sciences; and he remembers well the day when he came to your General Conference. Mr. Wiseman, in labors more abundant yonder in the midst of the Birmingham mission work, is a great power in that great city; a man who is doing much to lift up the people who are at the very lowest stratum of society, and not only so, but doing a great deal by his evangelistic work to make known to all men the glory of the Saviour we adore. Mr. Young is worthy of his name. I do not think he will ever grow old—a man of great rhetorical power, a man with the heart of a Methodist preacher in him, and when he recalls his visit to America, and your kindness, there is a wrinkle at the corner of his mouth, and a twinkle in his eye! He remembers the way in which you worked him, and made him not only preach but lecture to you again and again. I give you the greetings of these brethren.

May I say, Bishop, also, that we revere the men whom you have sent us? First of all, may I mention the name of Bishop Galloway? He made a profound impression upon us, not only by his personality, but also by his preaching, and all those of us who had the privilege of listening to him, carry the music of his words in our hearts to-day.

We have had also the very great pleasure of a visit from Bishop Hendrix. May I say that there is none whose name is better known in England than Bishop Hendrix, because of his great kindness to us when we struggled with that first volume of Wesley's Journal, and his name is perpetuated among the Methodists through his generosity; for he was the possessor of one of John Wesley's diaries, and with unselfishness that was beautiful he loaned the book which has been of inestimable value to the editor of the Journal in his great task.

Bishop Hoss we know and we value. I met him first at the Ecumenical Conference in Washington, and I always look upon it as a kind

of test of respectable character that he admitted me to his friendship in a moment. I shall always remember his kindness. I sympathize deeply with the sorrow through which he has passed. I pray God that he may be soon perfectly restored to health and strength.

What shall I say of your last representative? I see that you do not need any descriptive word. He is in every sense a great man, and he has given me a great welcome to America, and the last few days of my residence here have been like a procession of pleasure, because he has taken me under his care and relieved me of all anxiety. I can assure you that those who met him on the other side of the water saw in his person at once that there was no resisting his smile.

I feel that you are inclined to ask me whom I represent. I notice that my friend Mr. Dinsdale T. Young made a very special point of representing the Irish Conference to you. Well, I represent the Irishmen. I do not see how a representative of the British Conference can fail to do it, because in the Legal Hundred, that nucleus around which our Conference gathers, we always have ten Irishmen there; so that the Irishman is ever with us, and we are very glad to have him.

I represent the Irish Conference, but I also represent our foreign missionaries, who would wish me to speak a word to you to-night. I hope that you understand something about our foreign missionary work. I have been asked since I came here whether we had any mission work on the continent of Europe. I am very glad to illuminate the man who put the question, and he will see now what we have. So far as our German work is concerned, we handed that over to the Methodist Episcopal Church some years ago in the interest of unity, so that instead of having several Churches working upon one area we might have just one Methodist Church there. I think you will admit that this is a wise policy.

But we have work in Spain, we have work in Portugal, we have work in France, we have work in Italy. I think you will admit, therefore, that we have a little work on the continent of Europe. We have also work in Africa. Away up yonder in the Transvaal our men are working splendidly. In solitary journeying, and in much affliction, and with intense vigor, they are preaching the gospel of Jesus Christ. And not only in the Transvaal, but up in Rhodesia they are represented, and our mission stations begin to touch the great expanse of the Veldt.

We have work in India, in the Island of Ceylon, and also on the great continent of India itself. We have work in China, I am thankful to say. Right up yonder along the Yangtse River, three days' sail from Shanghai, there is work in which I am very much interested because my daughter is there, and you can imagine that I am a very strong supporter of missions in China. Not only is there a good school, in which my son-in-law presides as headmaster, but we have a hospital

there that is a center of light to those people who come trooping in, seeking for health.

We have our own mission in the West Indies, so that I come here to represent the foreign mission work of the British Church. I think I hear some one say, "Well, that is not a very extensive field"; but will you please remember that we represent as a Conference the Conferences that have been created by our agency. There is the Conference in France that is distinct from the mission work that we are doing, and I shall never forget that Conference. I will tell you why. We are all ministers here, and so you will not object to a little experience this evening. One reason why I love the French Conference is that a minister of the French Conference, who was in the Channel Islands, had a very serious talk with me one night, and after that very serious talk I went home and knelt down at the side of my bed, and I took that wonderful journey that so many of you have taken—would to God all would take it!—that wonderful journey through cloud and sunshine to the cross of the Lord Jesus Christ. Many, many years ago now, it was a happy day, the memory of which lingers in my mind and in my life, and I always think of that French Conference.

May I say that in the very brilliant speech delivered by Dr. Young on Monday night which thrilled and delighted all of us, I got the name of Lawrence Coffin; and I wonder how many of the people knew about him. I will tell you something about him. He was one of Wesley's preachers, and the Society for the Propagation of the Gospel, being in need of a minister in Newfoundland, turned their eyes toward Mr. Wesley, and asked him if he could spare any man for mission work. He selected Lawrence Coffin, and he was ordained and sent as a clergyman of the Church of England to Newfoundland. I have seen a letter from him in which he tells John Wesley very frankly that he has introduced Methodism into his Church. I wish that all clergymen would do that. The Newfoundland people did not care very much for him, and conspired against him. A plot was hatched to poison him, but he survived, and he has written his name in beautiful characters upon the hearts of the Church of Newfoundland.

And I want to tell you something about him—an incident that happened during his ministry there. There were two men engaged in fishing, and one went to the Island of Jersey. They sailed across to Newfoundland and made inquiries to discover Mr. Coffin, and his work, and they found a group of people gathered together, probably in a class meeting or something of that kind, and their hearts were strangely warmed then and there. One of them was called Peter, the other Loseur, and these two Jersey men were converted to God and his ministry. They went back to the Island of Jersey and introduced Methodism there. John Wesley sent a preacher to care for those gathered together in the Island of Jersey. Who were they? Two most remark-

able men. One was Robert Garbreach, who lived in the house that John Wesley described as a palace in the midst of a Paradise; and putting aside all his delights of country life, he went over to the isle of Jersey, and he was accompanied by a young man who afterwards became very famous, and whose name I always mention with reverence —a great scholar, a great teacher, at that time a great evangelist. And when I say that that was Adam Clarke, I think I have uttered a name that you have heard before.

And Adam Clarke with the two evangelists went to evangelize the islands of Jersey and Guernsey and Alderney. They were joined by a young Jersey man, and those three men planted the banners of Methodism in those islands, and from those islands went our first missionaries to France; so that you see the connection between Lawrence Coffin and our Conference in France. We have a Conference there. We have a Conference also in South Africa. I have spoken about Rhodesia and the Transvaal, but right up from the Cape Colony Methodism is represented.

We have also a mission yonder belonging to ourselves—the South African Conference, which commenced operation but a few years ago, and has become a strong Conference.

If you go still further eastward I do not forget that we have a work in Australia, and the beautiful islands of the Pacific. It is not likely that I should forget that, because my wife was born in the Friendly Islands, and is the daughter of one of our earliest missionaries there; and my heart of course goes out to those beautiful gems of the sea. The Australian Conference is there.

Dr. Young has spoken about Canada. That is a child of the British Conference. But coming a little nearer home, I think that you have recognized the fact that in this Conference you bear a very close relation to the British Conference; so that I can stand here as a representative of the Conference that has laid its hand on two great worlds —the old world and the new. I am amazed when I think of the work of Methodism, by which, in so short a time, so magnificent a work has been done. And as my constituents rise up before me this evening, I feel that I am almost overwhelmed with the spectacle.

Now, sir, I come here as the representative of the British Conference to try to remind you of the fact which I think ought to be recognized by us, and that is that America and Great Britain, in respect of Methodism, are under mutual obligations to each other. I want to feel that we are knit together by the ties of mutual obligation. We are very much indebted to America for the beginnings of things, in the mission of John Wesley. I have been down to Georgia. I love Georgia. I have breathed the wonderful air of Georgia, and I have heard a great deal about it, and I have felt as I never realized before, and that vividly, how much we are indebted to the mission of John Wesley to Georgia. John Wesley learned a great deal in Georgia, and I do not think that

his physical training should be undervalued. It is quite true that before he went to Georgia he was an athletic man, but a preacher is better for knowing a little of athletics. Wesley knew what it was to run quickly; he was a racket player, and a good swimmer, and a long-distance walker, before he went to Georgia. But when he came to Georgia, he had to face other things. What a wonderful description he gives of Georgia! He tells you that it consists of pine barrens and oaklands and swamps and marshes. I do not think that is an exhaustive description of Georgia at the present day; but at any rate, sleeping out under the stars, traveling in boats swept by the great waves, he learned something that helped him afterwards in a great work in England.

Mr. Birrell, whom I hope you know something of on this side of the water—Mr. Birrell, who occupies the very pleasant position of Chief Secretary for Ireland, is a great admirer of John Wesley. He wrote the introduction to the abridged edition of Wesley's Journal. Some time ago I had to assist in introducing a deputation to Mr. Birrell in one of the committee rooms of the House of Commons, and I felt the best way to get near him and ingratiate myself with him was to make a kind of brief reference to John Wesley. It was quite effective; and looking down upon us, he smiled most graciously as he saw these successors of John Wesley before him. He talked of the wonderful physical power of John Wesley, and at the end of every epithet he said he thought John Wesley paid more tolls than any man of that age in England, riding up and down the country; so that one is utterly bewildered at the strength and fortitude of the man. And he learned much of that in Georgia.

And he learned something else in Georgia. He entered upon a most interesting study of human nature there. He studied women—and he understood the shallower sex pretty well—and then he turned around and began to study man, the deeper sex. He did not get on very well with that study, and I believe that to the very end of his life he never understood a woman. But it was very good practice, Bishop, and I think we have the benefit of it in after years when he came to study human nature in England.

I will tell you what he did else. He learned that it is not enough for a preacher merely to preach to the people. He learned the great secrets of the fellowship of the Christian Church. And you remember that he has stated the rise of Methodism as having taken place in Savannah; and he means by that that he gathered the more seriously disposed of his congregation together and formed them into little companies, and met them with little meetings for fellowship; and he got his eyes opened there, and he learned that lesson better in Savannah than he did in Oxford; and I am happy to say, sir, that in England John Wesley's idea persists to the present hour. We have class meetings in England. Although now and again controversies are raised in refer-

ence to the class meeting, I will rush into the realm of prophecy, and I will dare to predict that we will continue to be a class-meeting people in England.

But there was more than that. Do you know that John Wesley introduced into that wonderful compendium of doctrine, to which we subscribe, several of the sermons preached in Georgia, and they are still ruling the mind of the Methodist preachers over there in England? I heard some rather remarkable words the other evening about the Methodist creed, and I pricked up my ears, because that is the subject upon which I have had considerable controversy on the other side of the water. We were told about the big creed we have—about the Twenty-five Articles. Now in England we have no Twenty-five Articles, and certainly we have not "Thirty-nine Articles." That would be—what was it? "Forty stripes save one." We have simply the sermons of Wesley; we have the notes on the New Testament; and our standard of orthodoxy is this, that we shall preach nothing contrary to what is contained in these standards. We may preach an individual gospel, but it must not antagonize those standards. We have the broadest creed in Christendom. And if you ask me why we have very few doctrinal controversies in England, I would say the reason is this: That we are not tied to a hidebound creed. So far as the members of our society are concerned, we have no doctrinal tests at all. I am assured while here that you always recite the Apostles' Creed; but we do not even put that upon the private members in England. As soon as a man begins to teach we must find out what he is teaching, and then comes in our test, and we keep him in pretty good order. Oh, those sermons! How our people would read them! I wish they would read them through. There are more sermons in John Wesley's collection of sermons, fifty-three in number, on the Sermon on the Mount than upon any other subject whatever. There is a strong, high, ethical standard raised in the Sermon on the Mount. As for the other sermons, you will not find one on a speculative subject. Every one is upon an experimental doctrine, wisely tested first of all by the word of God, and secondly by the experience of the people who surrounded him. And unless his idea of the word of God was countersigned by the experience of religious people, he never thought of imposing that doctrine upon any of his preachers. So I do not care about people who talk of our immense creed. Yet I ventured to say on Sunday evening last that I am almost afraid of the man that has a very big creed, because I am sure that he has added somewhat to the nucleus of truth that can be properly dispensed with. John Wesley wrote several of his sermons in Georgia. More than that, I made reference to one of your bishops whom I love profoundly, and one of the pleasantest parts of my association with him has been to hear his voice in the morning. He has lifted me up in holy song, and you know how pleasant that is early in the morning. And I like to sit down and read the Journals and find

that John Wesley in Georgia used to take time for singing. He used to sing by himself, and he put down the very hour in which he did it, and the length of time; and he used to sing with the Germans who were so dear to him. He sang in Georgia, and he gathered his first hymn book there. And he began his second one there, and those were the first hymn books ever introduced into the Church, so that we come back at last to the singing in Georgia, and that was at the birth of the singing of Methodism. Our people used to sing in those old days. They sing still, and one secret is this, that John Wesley gathered together that hymn book in Georgia. We are under great obligations to him.

But we are under obligations to you, and may I delicately say that you are also under obligations to us. I have been closely associated with the city of Bristol—the capital city of the nonconformity of Wesleyan Methodism. Charles Wesley lived for twenty-two years in Bristol, from which you will judge that there was flexibility in the time limit. He was there for twenty-two years, and one result was this, that he has impressed the Wesley spirit upon the Bristol people. That city contains monuments of the progress of Methodism. I have often passed the house in King's Square, Bristol, where Thomas Coke was ordained for American Methodism. And as I have passed by, I felt, there is a spot from which a line went quivering out to the very ends of the earth. And there was a famous Conference held there. And it was necessary to send men to supplement the work which was being done in America. Volunteers were called for. A young Staffordshire man got up and volunteered, and he was designated for America. He was not very well clothed. The fact is that the clothes of the Methodist preachers in those days were often spoiled by the exigencies of preaching. My great-grandfather, who was one of Wesley's preachers, used to come home sometimes, and my great-grandmother used to look out of the door and see a disreputable figure on the other side of the street, and after a while would see this disreputable figure making straight for her. She would be unable to recognize him because he was so besmeared with mud and rotten eggs. This young man from Staffordshire moved the pity of the people, and they gave him a new suit of clothes and ten pounds, and he was glad to put that into his pocket; and with the new suit of clothes and ten pounds that the Bristol people gave him, he turned his face toward America. He sailed from England, and you received on your shores Francis Asbury. I am very glad that you applaud that name. I want you to remember something, and that is, that the Bristol people gave him ten pounds. And if you feel very much inclined to pay it back with interest, the Bristol people will be very much obliged to you. Yes, you are indebted to us.

In my college at Didsbury we have a room very sacred to us—our prayer room, where we have morning and evening prayer and hold our class meeting. At the end of them I often look at the photograph of a strong man with a very kindly spirit. A smile pervades his face. He

looks like a man who is in communion with God; a peaceful, strong man. He is an old Didsbury student, and an Irishman; and he went from Ireland and joined the Methodist Episcopal Church. What did you do with him? You sent him to India as your pioneer missionary. He founded the missions of the Methodist Episcopal Church in India. And then, having done that work, he went to Mexico as the first missionary there, and founded the Methodist Episcopal missions in Mexico—on two great continents, a Didsbury man from my college. And his name is very fragrant with us—Dr. William Butler. I see that you do not know Dr. Butler; perhaps that is because he belonged to the North; but I think that you ought to know him, a man who did work that has profoundly influenced the great missionary spirit of the United States.

I do not like to delay upon your obligations to us; but I would like to return to our obligations to you. You cannot estimate the influence on England produced by some religious movements in this country. I remember the events of 1858. Do you think that those forces were confined to this country? They leaped across to Ireland and England. The influence of that revival told profoundly upon us. But I want to tell you something else. We are under very deep obligations to Mr. Moody and his work. You do not know how properly to estimate his work in England. He went to our universities, Oxford and Cambridge; and many men thought that he would fail there utterly. They thought that very likely he would try to adapt his style to university men—one of the greatest mistakes that a preacher can fall into. But he went there, and was just himself, and produced a profound impression; and from his mission to the universities sprang our branch of the Student Volunteer Movement. And those of you who undertsand anything about the wonderful power of that man will see that when I speak of Moody as the preacher who produced such an effect in England, I speak of some one who has placed us under the greatest obligation. He did more than that. He influenced men who influenced England profoundly. Dr. R. W. Dale was profoundly influenced by Moody. Dr. Dale was a great politician. He was a man of power on the political platform. He began to grow tired of it; and under the influence of Mr. Moody he was turned right around toward the evangelical faith, and toward the work that has left a splendid influence in England. Up yonder in Glasgow there was by the side of Moody in his inquiry room a college professor whose name lives among the young men of England —Henry Drummond. He was influenced by Moody; and I cannot tell you the range of the influence of Henry Drummond as it has told upon the cultured young men of our universities of Scotland. We are indebted to each other. We have to learn from each other. We have to be bound together in the presence of the great work that God has called us to do.

Now I want to speak about the work that God has called us to do

in England and in this land; and if we can unite the Methodist Church in one kind of work, I believe that our impress will be quite irresistible. I cannot give you anything like an exhaustive account of the religious condition of England at this time. We have come in contact at last, I am thankful to say, with the people of England, and the poorest people in England. I would not give much for any Methodist preacher who has not been face to face with the greatest poverty that exists in his country. You may remember that some years ago two pamphlets were published in England. One was entitled "The Bitter Cry of Outcast London," and another contained a series of letters contributed by Mr. George R. Sims, and the series was entitled "How the Poor Live in London." I have never quite liked the first title, because we have never had an outcast London. We have never cast out the poor. In the very darkest times of indifference of the Church there have always been a few people who have cared for those who are the most forlorn. But when my eyes glanced at Mr. Sims's articles I felt a great interest in them, because he described the very district in which I used to work in London. And he had picked out that district as an illustration of the poverty and wretchedness that existed in our great city. When I read it I said: "Every word of this is true. I have tested it all." I remember very well when I began my work there under the care of a city missionary. We stood in one of the narrow streets, and the house was before us. And he said to me: "Now you will have to go to that door, and you will have to open it without knocking, and you will have to walk right up the stairs until you come to the top of the house." I said: "Don't you think I might as well begin at the ground floor?" "No," said he. "Why?" "Well, here a single family lives in every room. If you go to the ground floor and try to talk to the people there, you may get turned out into the street. But if you go up to the top and they won't listen to you on either side, all you have to do is to go to the next floor, and so on until you get to the bottom, when they will turn you into the street." I am happy to say, that was never my experience. And my own opinion is this, that if a man will show sympathy with the poor he always gets the most courteous reception. I have been in the alleys and courts of London at all hours of day and night. I have really never had a disrespectful word spoken to me. I was told once that I was wanted in one house, because a man's wife wanted to knock me down. I went, and the man was very friendly. I have never been insulted in the poorest parts of London. But if you had seen the things that I have seen, if you had seen those spectacles, your heart would have been wrung within you. In London there is poverty that is frightful. There are people who are working on starvation wages, and are afraid of the philanthropist lest he should make some complaint and the little wage that they do have should be taken away. I know this is a fact, that there are workers in the east end of London who dread the exposure made of the sweating system there. There are poor

wretched women who are working on the most pitiful wages, and who will entreat you not to say a word about what they have told you.

We have a great invasion; not like a great invasion that is sweeping into your western land. We have a great invasion that is thrusting our poor down to deeper depths; and as we think about it we sometimes wonder what is to become of England. And yet I am thankful to say that we are not afraid of that problem, as we confront it in the name of Christ. You may perhaps have heard of Peter Thompson. He is one of our great losses that we have to record at the forthcoming Conference. He has been for many years in the heart of London. He has witnessed this sad spectacle, the gradual retreat of nonconformist ministers from that densely crowded center, and has been left there almost alone, the Methodist Church being the only nonconformist Church that has cried, "No surrender!" Shall I tell you how we have reached some of these miserable people? Not so much by the preaching, but by the work, principally of women. You honor the women workers in your Church. I know you do. I am not going to touch burning questions! But I know very well that you honor the women workers. But our work should be impossible without her.

Let me give you just one illustration of the fact. You who go to London and visit City Road will go a little farther up City Road, and you will see an immense building called "The Leysian Mission." It is supposed to have been founded by the "old boys" of the Leysian School, our great school at Cambridge. I cannot tell you how much we have spent upon that place, but it is an immense place. But the Leysians did not found that mission. It was founded in a little place called Checker Alley, by a seamstress called Miss Mary McCarthy, a little woman with curls by the side of her head, and a little cape upon her shoulders. I remember one silk dress she had. She was a person making no appearance in the world at all. Sometimes a policeman did not dare go down that court; but Mary McCarthy dared. She would go down when the most fierce fights were going on, and the men gathered up their jackets and away the men fled, frightened out of their wits because Mary McCarthy was there. I stood by her side when she went and gathered the people together for a congregation. It was a very rabbits' warren of a place. We used to stand together, and with great audacity used to sing. She had a very fine treble voice, and I used to groan some kind of notes, and the people craned their necks to look at us, wondering what was happening. Then we gave the invitation, and in a poor little room there we used to gather the people and preach to them; and she was the founder of the Leysian mission.

When I went to our fine Manchester mission I discovered there our "sisters of the people," who are working splendidly. Some of them have given up positions of very great comfort in order that they may go down into the very deepest depths to rescue men for Christ. We are not afraid of this terrible enemy of poverty; and as soon as ever we

give up seeking the lowest, I think, the mission of Methodism is waning, and never will be accomplished.

But there is something else that we have to do. I have an intense interest in the workingmen of England; and any one who gets close to them admires them—but fears for them. There is a disturbed atmosphere, a changed atmosphere. There is! The workingmen of England are coming gradually under an influence that is destroying their faith in doctrinal Christianity most certainly, and leading them eagerly to expect a Paradise that never will come. When I came over on the steamship I was speaking with an American gentleman who had gone to Hyde Park and had listened to lectures there by the secularists and the socialists. And he said to me in a voice of great conviction: "What struck me most of all with those men was the tone of hopelessness in their voices. They talked about secularism and socialism, but it seems to be a despairing note in their voices." Well, I could not quite say that. The socialists' campaign is eminently regular. They have taken a leaf out of the book of Methodists; and as we "plan" our local preachers, so they have a kind of circuit plan, and it is very elaborate. They have hundreds upon hundreds of lecturers in our big towns who take their station and preach socialism to the people. And there is a certain man, whose name I will not mention, who edits a newspaper well known among us, whose delight it seems to be to shipwreck the faith of the working classes. Though we are not afraid of that. In the Manchester mission, some years ago, we felt that this evil was growing, and that there ought to be some answer, and that we ought to be brave enough to go right out among the workingmen of Manchester and defend Christianity. Some of us defend Christianity very well when we are bending over our desks and writing an essay upon it. It is a different thing to go into the midst of a mass of workingmen, and speak for Jesus Christ there. We determined that we would do it. We had two series of lectures, and the result is this: that after a most open discussion it was admitted on all hands that the advocates of Christianity had held their own. And I felt thankful for that.

I give one illustration of the fact. At Atlanta, the other day, a book was handed me, and I found that there was a lecture of my own in that book. (My leave to publish it there had not been asked.) When I looked at that lecture, I found it was a lecture I gave in the Central Hall, Manchester, upon John Wesley's idea of Christianity. I painted the portrait of a Christian man from the face of our Lord, and I gave my lecture. At the close of the lecture we had a great contest. Workingmen of all kinds, most intelligent men, were there, and were allowed to ask me as many questions, and make as many objections, as they liked. I waited, and after a little while one sent up a question; and the question was, "What is the Church?" Well, I did not see that that had very much to do with the lecture, so I made a brief reply. Then I waited for a long time. There was not a single objection from any man pres-

ent; and one man, of particularly good sense, rose up and cried, "Three cheers for the lecturer!" And they burst into applause, and the audience dissolved. There was not one single objection to a Christian who is like his Lord. And if I can judge, the work that we have to do among the mechanics in England is this: that if we will not preach to them our organizations, and will not put before them elaborate schemes of theology, if we will preach Christ to them, they will listen. When they asked me at the Ecumenical Conference to write a paper upon the Christian resources of the old world, do you think that I filled that paper with statistics? Nothing of the kind. I said: "Our greatest resource is the growing respect in which Jesus Christ is held throughout the nations, and especially throughout England; and I proved it up to the hilt. And there is no man who knows the working classes of England who would try to disprove that. You can get near the workingmen of England if you will only make them know Christ. And we are not afraid of those classes.

But I am afraid of the indifference that is stealing over the middle class, who ought to be the very backbone of England. And there is indifference among them expressed by desecration of the Sabbath and by their carelessness about the duty of worship. The sense of the duty of worship seems to be almost lost among many of the middle classes of England. Yet we are not going to despair there. As for the higher classes, do not make a mistake. There are thousands upon thousands of godly men in England. It is a cheap kind of man that is always assailing the men above himself. And if you knew the work that is being done—and I do not care whether you applaud or not, but even if I forfeit your applause, I will say this to you: that the wonderful revival of religion in the Church of England has told upon the upper classes in a marvelous way. The man who does not properly estimate the change that has taken place in religious things through the organization of men, as we call it, does not understand England. I have heard some High-church preachers. I never heard better preachers, or more direct invitations to sinners who were perishing, than from these men; and they are getting people whom we cannot get at. I thank the Lord for the existence of the man who can get at the men that I cannot get at. And there has come upon England a spirit of Christian unity that is growing. And I am hopeful.

Now I know very well that in saying this I have made you think of some of your own problems. But, my dear friends, we have a great Master. I am driven into that when I get despairing. I am driven in upon my Master. And I am sure of this: that if I have his calm way of thinking, if I have his clear view, if I have his hopefulness, if I have his joy, if I shall continue to work for him just as long as he has a living relation to you and is standing by your side, it is the living Jesus who makes us live, and makes our work live. And the best I can say to you this evening is just this, I should like for you to come

with me once more to my blessed Lord and say to him: "Master, I am a great failure. I have done nothing for thee. But I want to begin again, I want to begin." May God make our Conference the beginning of a great day of whole-hearted service to the King!

ADDRESS OF REV. GEORGE C. CLEMENT, OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH.

Reverend Bishops and Brethren: As the representative of the African Methodist Episcopal Zion Church, I greet you. When appointed by the Board of Bishops of our Church to bear to your august body a message of fraternal good will and Christian fellowship, I deemed it a rare privilege and a signal honor. On my part, there are special reasons for prizing the opportunity afforded me to be present here to-day, being bound personally by sacred ties to the Methodist Episcopal Church, South. My parents, both slaves, were members of this Church. They were baptized, received into the Church, and afterwards united in marriage by Southern Methodist pastors. When seventeen years of age, my father was converted at old Smith Grove Camp Ground, which is now in the bounds of the Western North Carolina Conference. He afterwards became a class leader for his fellow-slaves, and his piety and talent were attested by the fact that frequently at the regular services of the church he was called upon, while occupying a seat in the gallery, to lead in prayer. He received license to preach in a local capacity at the hands of a minister of the Methodist Episcopal Church, South. In 1866, after the coming of negro Methodism to the South, he united with the African Methodist Episcopal Zion Church, and was one of the pioneers in the organization of that Church in Western North Carolina. Often in my early boyhood I have heard him speak with tenderness and reverence of the spiritual blessings which fell upon him under the ministrations of Revs. Peter Doub, N. H. D. Wilson, Carson Parker, and others, whose eloquence is a sacred memory throughout the bounds of Carolina Methodism. They were his models for the nearly forty years of his life as an itinerant Methodist preacher; and if he did not reach the height they attained in lofty eloquence and widened vision, I rejoice to bear witness to the truth that he proved a faithful and honorable disciple. It was from such genuine Methodist stock I came; nor would I forget, although both have crossed to the other side, the old-fashioned Methodist parental instruction, which, perhaps, more than anything else, brings me into this presence on so momentous an occasion. May I ask that you pardon this personal reference?

I come to you from a Church that occupies much of the same geographical territory as yours. We dwell beneath the same blue-tinted skies and breathe the same fragrant-laden air. Throughout the entire Southland in every state there are pastors and churches of our branch

of the great Methodist family. Often the lines of our Annual Conferences, the names and metes of our circuits and stations, cover identically the same field as yours. Thus, without regard to the oneness of our standards of doctrine and polity, or the unity of the faith as it remains in Jesus Christ our Divine Lord and Master, there should be no surprise that my Church should send to you words of felicitation and God-speed.

I am commissioned by the African Methodist Episcopal Zion Church to say unto you that our Church congratulates you and, through you, the one million eight hundred thousand Methodists here represented, upon the success which has come to you through all the years of toil and battle and victory for Christ and his kingdom. We congratulate you for the remarkable thoroughness with which you have occupied your chosen field of operation. It has been well said that from the Potomac to the Rio Grande there is no city too densely populated and no hamlet too sparsely settled to receive the attention of a Methodist preacher; and this is due most to the zeal and sacrifice of your ministry.

We congratulate you upon the recognized influence you have exerted upon all the people who have come within the range of your activities. Probably no Church has made so deep and lasting an impression upon the Southland. We congratulate you upon the great and noble men you have given to the South and the nation. Among the illustrious names honored throughout our country, many are found upon the roll of the Methodist Episcopal Church, South. We congratulate you upon the eminent service you have rendered in founding and fostering such centers of learning and truth as Vanderbilt, Randolph-Macon, Wofford, Emory, and Trinity. As the torch of knowledge, lifted higher and higher advancing, dispels the darkness of man's ignorance, your full meed of praise must more and more abound.

We congratulate you upon the abundance of your missionary labors and the cheering fruits resulting therefrom. In China, in Brazil, in Korea, and in Mexico you have reëchoed and emphasized the evangelical challenge, "The world is my parish." We are thankful that the Church which could give Bishop Ward to Asia, and is giving Bishop Hoss to South America, thought it no robbery to offer Bishop Capers to teach the slave and Bishop Galloway to cheer the freedman in America.

We congratulate you upon the Christian altruism which set up the Colored Methodist Episcopal Church. The interest you have shown for more than a quarter of a century in the success of that body, and the thousands of dollars you have generously contributed to establish and sustain its schools, call forth our heartiest commendation.

We congratulate you upon the faithfulness with which you have contended for the doctrines of the Holy Scriptures as interpreted and treasured by orthodox Methodism. We congratulate you upon the prodigious service you are being called upon to perform in the evangelization of the world, and in the mighty advance of the kingdom of Christ among men.

We have observed how grandly you are responding to the slogan: "The world for Christ, and as much of it as possible for Methodism."

Out of respect for these and other no less excellent virtues the African Methodist Episcopal Zion Church hails you with glad acclaim, and bids you a hearty Godspeed in this your hour of great responsibility and well-merited praise.

I bring you the greetings of one of the oldest and largest of the negro Churches. The African Methodist Episcopal Zion Church was organized out of John Street Methodist Episcopal Church, New York City, in 1796, with three preachers and about one hundred and twenty members. Until 1864 the work of the Church was confined to the Northern and Eastern states, and because of the small percentage of negroes there, our growth was slow. In the year just mentioned Bishop J. J. Clinton and Elder (now Bishop) J. W. Hood began organizing churches in the South. The first Annual Conference was held at Newbern, N. C., December 25, 1864. The African Methodist Episcopal Zion Church, from then on, has been blessed with large accession of members and substantial growth of work.

I bring you to-day the greetings of nine bishops, thirty-six Annual Conferences, ninety-four presiding elders, twenty-five hundred traveling preachers, more than five hundred thousand members, and three hundred and twenty-five thousand Sunday-school scholars.

Twenty-eight years ago we established our first school, Zion Wesley Institute, now Livingstone College, at Salisbury, N. C. It opened with two students and three teachers. There was one commodious farmhouse on the fifty acres of land purchased for the school. There are now eighteen professors and assistants, three hundred and fifty students, and a property valued at $250,000. Four hundred young men and women have graduated from Livingstone College, and are now serving as preachers, teachers, physicians, lawyers, farmers, mechanics, housewives, etc. Less than one per cent. have failed of regular and profitable employment. On the 25th of this month we will dedicate our Hood Theological Hall which cost $20,000, every cent of the amount being provided by the Church and raised directly from the members. We have ten other schools, which, while they are of lower rank, are doing a work equally creditable. These are Atkinson College, Madisonville, Ky.; Greeneville College, Greeneville, Tenn.; Lomax-Hanon Institute, Greenville, Ala.; Lancaster Normal School, Lancaster, S. C.; Dinwiddie Industrial School, Dinwiddie, Va.; Eastern Academy, Newbern, N. C.; Edenton Normal and Industrial School, Edenton, N. C.; Clinton Institute, Rock Hill, S. C.; Walters Institute, Warren, Ark.; and Zion Institute, Mobile, Ala. During the current year there were enrolled in these schools more than fifteen hundred students.

Under the direction of our educational department there is contributed annually $12,000 as a direct tax for education, with an additional $20,000 collected by agents and $50,000 paid by students. To this must be added

also an appropriation of $12,000 to Livingstone College from the general fund, making a total of $94,000 per year for education.

In the foreign mission field we have not been wholly idle. The African Methodist Episcopal Zion Church has sixteen mission stations on the west coast of Africa, and two in Central America. Our African work is in charge of four missionaries and a score of native workers. These four missionaries were educated in the United States. Bishop Walters is just returning from a visit to our missions in Africa, having held in March the Liberia and Cape Coast Conferences. You may be interested to know that at Cape Coast our missionary in charge is the Rev. Frank Arthur-Pinanko, a native African who was educated at Livingstone College in this state. Since returning to labor among his brethren, in six years he has baptized five hundred members, established nine mission stations, and is now principal of the Small Memorial Institute at Cape Coast, in which there are over four hundred pupils. Rev. Arthur-Pinanko is an efficient presiding elder as well. The funds to maintain our foreign missions are furnished by the worthy members of our Woman's Home and Foreign Missionary Society. The home mission field is cared for by the missionary department. Eleven thousand dollars was the amount collected and expended last year by this department.

Eight years ago our Church Extension Society was organized. It is now raising $13,000 or over each year to aid in the erection and saving of churches. There was collected and disbursed $50,000 of general fund for the salaries of the bishops, general officers, and the operative expenses of the Church during the fiscal year just closed. Six thousand dollars is our annual contribution for widows, orphans, and superannuated preachers.

We have financial headquarters in Philadelphia, where we own and occupy a four-story modern office building. At Charlotte, N. C., is established our publication house. Here we publish our official periodicals, *The Star of Zion*, *The Quarterly Review*, *The Sunday School and Christian Endeavor Headlight*, and the Sunday-school literature, besides conducting a general printing and book-handling business. Having recently sold our old building, we are now erecting a new publishing plant, the real estate, building, and equipment costing $50,000. The African Methodist Episcopal Zion Church owns property valued at $8,000,000. I am conscious of the smallness of this exhibit when reckoned in comparison with the immense possessions and contributions of your great Church, but when I remember that what we have accomplished is the result of much sacrifice on the part of a people only four decades from slavery and very largely poor, I am grateful rather than ashamed to represent it here.

Coming as I do from one of the oldest and largest distinctively negro Churches, I cannot refrain from offering a word as to the mission of the negro Church.

The separate Church for negroes, composed of, and controlled entirely by, members of that race, was, as you are aware, the outcome of condi-

tions obtaining in New York, Philadelphia, and Wilmington, Del., in the closing years of the eighteenth century. The organization of the Negro Methodist Church especially was coincident with the founding of our national government, and to the students of those momentous times it is easily discernible that the independent negro Church was largely a reflex result of the spirit of liberty then universally active and dominant. Wherever negroes were free to worship God as they desired, they turned toward each other and naturally formed a sacred compact. Over half a century afterwards, when four mililon of their brethren were left without any definite Church relations, these negro organizations assumed the tremendous responsibility of providing preachers and churches for their race in the South as they had done North and East. They found a simple and almost helpless people to gather and to organize.

With few or no church buildings, with only here and there a regularly authorized preacher among them, and with conditions strange and oft-times perilous, they began their weighty task. In many communities the pastors and pious members of your and other Churches gave them hearty welcome and much friendly counsel, while in other communities they were treated with coldness or indifference. Some of the experiences of the pioneer negro preachers of the Southland read like chapters from the Acts of the Apostles, so full are they of sacrifice, faith, and remarkable achievements.

What the separate negro Church has meant may be best seen by noting a few well-authenticated facts: First, the negro Church has been the medium used by our heavenly Father to evangelize a race. They are now nearly four millions of professing Christians among negroes in this country, four-fifths of whom are in distinctively negro Churches. How beneficial this influence for spiritual and moral good has been for them may be realized by considering how woefully benighted and wretchedly wicked they would have been without such influence. While none who knows would claim that the fullest and most exemplary Christianity obtains with all negroes found within the pale of the Church, yet every one must admit that far worse would have been the ethical and spiritual status of the race without the Church. It is at least no disparagement to the negro minister to observe that he has saved his people absolutely from infidelity and anarchy. Not one infidel or anarchist has ever lived among us.

Again, the negro Church gave opportunity to the dark-skinned American to demonstrate his capacity for self-control, effective organization, and administrative ability. For more than a century he has maintained an unbroken and ever-increasing ecclesiastical body. However crude it may have appeared in the beginning, and however adverse its fortunes through the fleeting years, there has ever been an appreciable and continuous progress, until to-day, in the negro Baptist and Methodist Churches, as above noted, there are nearly four million communicants,

with thirty-one thousand organizations and church and school property valued at forty-five millions of dollars.

The negro Church has made possible the discovery and development of the race's talent for religious government and leadership. If there had been no negro Church, there would scarcely have been any negro bishops, educators, and leaders. The foremost American negroes have been churchmen. Frederick Douglass began his career as a local preacher; J. C. Price was a full-fledged minister; while Booker T. Washington, though a Baptist, founded Tuskegee in a little Zion Methodist church. The negro Church has been careful to lay emphasis upon Christian education. However much is needed of purely mental and manual training—and we are frank to admit that no people need these more than ours—there is still greater need of that institution which insures a pure, honest, and high moral conscience, resulting in correct ethical and spiritual character. For this purpose and to this end, the negro Church schools are striving. It may not be inopportune for me to call your attention to an evil that should be exposed and remedied. It is this: A studied and persistent campaign has been waged North and South throughout the length and breadth of our country for the purpose of convincing all who have a mind to aid in the education of the negro, that only such schools as train him for the field and the shop should be helped. The narrowness of this propaganda is exceeded only by its vanity and futility, when measured by the standards of Christian evangelization.

There are tens of thousands of negro children in dire need of educational opportunity, and to reach any apreciable number of these the effort must be made through the negro teacher and preacher. Every negro schoolhouse and church is a distributing station of knowledge and truth far more than can ever be a model shop or farm. What my people need most of all is an educated Christian leadership, not one with skilled hand and informed head alone, but one with heart and spirit attuned to the vibrations of the Infinite Heart who loves us supremely. The negro Church schools, I repeat, aim to furnish this type of leadership. They would make men and women after the pattern of our Great Exemplar. Shall a generous American public forget such schools? If the mission of the Church of Christ is remembered, they cannot, they dare not forget.

What does the immediate future demand of the negro Church? is asked. I answer, First of all, and following first upon the evangelization of the negro in America, and there is yet much to be done here, must come African redemption. The one hundred and fifty millions of benighted souls in the wilds of the great Dark Continent must be brought under the power of the light of the gospel of Christ. Upon them "the Sun of Righteousness must arise with healing in his wings." And who is better fitted to serve in Africa than the educated, consecrated Christian negro from our own Southland? Perhaps the inscrutable Providence which has for these centuries placed us here in training in-

tends that thousands of us, having "been with Jesus" and learned of him, shall return to the Fatherland to proclaim the blessings of salvation from sin and to bring truth and righteousness to the people. As Simon of Cyrene bore the long and heavy end of our Master's cross up Calvary, so must the Christian negro in America lift and bear the greater part of the burden of the cross of missions for the salvation of Africa. Having heard the Macedonian call, "Come over and help us," the negro Christians among you ask that you help us to answer, "We are coming ten thousand strong." Is it not significant that while China and India, Japan and Australia, have yielded abundant harvests unto the gospel sower, far less has been the garnering in Africa? From the day Livingstone and Moffat laid the basis of Christian civilization in that densely populated land, it has been deemed the graveyard of missionaries. Probably the "God who moves in mysterious ways his wonders to perform" has decreed that redemption of Africa should be the tribute he requires at the hands of the negro Church. I declare to you that our hearts thrill and our spirits yearn to be equal to the task. How conscious we are of this urgent duty is evidenced by the fact that at one time, very recently, four negro bishops from America were preaching and organizing Methodist missions in that land of golden sand and blazing sun. You may be interested to know that the African Methodist Episcopal Zion Church is unequivocally committed to the proposed organic union of all negro Methodists. Our Church stands ready to-day to unite with the African Methodist Episcopal Church, the Colored Methodist Episcopal Church, and any and all other Churches of our denominational family, in the formation of one great negro Methodism. The time is opportune for the consummation of this union, and the Church I represent will welcome it as a happy omen of the speedy evangelization of the race in America, as well as an imperative necessity to effective work in Africa. We advocate union whenever and wherever profitable, and fraternity at all times and everywhere throughout the bounds of Methodism.

The African Methodist Episcopal Zion Church bids me declare to you that we are with you heart and hand in the fight against the rum traffic. We know intemperance to be the arch-foe of the peace and prosperity of the country, and the sworn enemy of the material and moral uplift of our race. Here and now I pledge you that our Church will be with you to the end of the war upon the drink demon. We will preach and pray and vote until the open saloon and the "blind tiger" alike are utterly routed. There is no doubt that if the entire Christian brotherhood would arise and smite strong drink, it would be wiped out. It is time to sound the charge along the whole line and win the victory for God and home and temperance.

In this connection I shall refer to a subject that has been often discussed and yet remains unsettled. I speak of our racial relationship. As a negro citizen and a Christian minister, I have wondered why both the black man and the white man would not turn away, once and for all

time, from the scheming politician and self-seeking demagogue to the one great Master, even Jesus Christ, and learn of him the only rule that, applied to every problem, would furnish the key to its solution. This rule we have long called "the Golden Rule." Its statement is simple: "All things whatsoever ye would that men should do to you, do ye even so to them." The religion of Christ, the love of God filling the heart and controlling the life of all races and individuals, will settle forever the questions that so sorely puzzle us. It is the glad tidings of "peace on earth, good will toward men," that must be proclaimed from every pulpit to all the people.

Allow me to offer a single suggestion of a few instances in which this rule can be practically applied. Your ministry, with its broader and more adequate personal and professional training, should touch our ministry more directly and definitely. There can be more helpful contact between the preachers of the white Methodist Churches and the negro Methodists. No coreligionists in the Southland are more widely separated, it has been remarked, than are the Methodist ministers of the two great races. There is much common ground of sympathy and of civic, moral, and spiritual service upon which to meet; and I am commanded by the negro ministry I represent to here and now extend to you the glad hand of professional fellowship, and to tell you that we will welcome any and every offer of assistance you may make us in brotherly kindness. Again, may I call your attention to one of the burning wants of my people, especially of those who live in the larger towns and cities of the South? I refer to the need of better houses built in sanitary districts for negro tenants. One should not be alarmed at the fearful death rate of the city negroes of the laboring class, in view of the unsanitary and unhealthy condition of the houses in which they are forced to live. Houses meant to be occupied by members of my race are huddled together in low, filthy neighborhoods where disease germs multiply and thrive appallingly. The marvel is not that so many of the occupants of these dwellings die, but that so many of them live at all. The negro Church pledges itself to teach cleanliness and sobriety, and asks that you meet us a little way by providing for those of our people who are daily in your employ such places of abode as will conduce to their health and happiness.

It was my pleasure to hear the lamented Bishop Galloway, in Carnegie Hall, during the Interchurch Conference on Federation, deprecate the Christianity "that would canonize the white man who would teach negroes in Africa, and ostracize him for teaching them in America." A few days ago it was heralded in the press of the country that Cardinal Gibbons and the Catholic Church were planning to establish a great national negro school for the propagation of their faith among our race. With the wealth, brain, and skill of Roman Catholicism enlisted to win negroes to that Church, Protestant America should not be silent. Negro churches should be organized in Cuba and in all Latin America to the

south of us. There is imminent danger, and it must be speedily averted if Protestantism is to hold its own and spread its borders.

Finally, my brethren, I would assure you that we are not unfaithful to the "heavenly vision." We still contend for the old Wesleyan fundamentals of divine redemption, of separation from the world and consecration to Christ. We still preach and pray and sing and shout with full confidence in the all-cleansing blood, and in the purifying and sanctifying presence of the Spirit of Truth. Fearful that in the first watch, or the second, or yet the third, the cry, "Behold, the Bridegroom cometh!" may be heard, we are filling our lamps with the oil of truth and grace that we may be ready to join with you and all the redeemed who shall flash glad lights and march with the victorious King, and, singing pæans of joy, crown him Lord of all.

ADDRESS OF REV. M. HORI, OF THE METHODIST CHURCH OF JAPAN.

Mr. President, Fathers, and Brethren: At the first General Conference of the Methodist Church of Japan, which met in Tokyo three years ago, when the union of three Methodist Churches was consummated, a resolution was unanimously adopted, that, in order to express her heartiest thanks and the most sincere respect to the mother Churches, a fraternal delegate be sent to each General Conference of the three respective Churches. And, as is certified by the credentials which have just been read, I was commissioned to be sent a messenger to your great Conference. I wish very much that this service of honor should have fallen upon one better qualified to perform it than I am. But now that everything is fixed, I have no other desire as a good Japanese than to do my duty. It is indeed a great privilege to bear to you, on behalf of two hundred preachers and thirteen thousand members, the most cordial greetings of the young Church in the Far East.

Since the work of the Methodist Episcopal Church, South, was started in Japan nearly twenty-four years ago, you have certainly done much for us. You have sent us a company of earnest missionaries. You have erected many houses of worship. You have established a number of educational institutions. The brethren you have sent us are men of deep devotion and high character, and through their earnest efforts the Church has made steady progress. We have now about 2,300 members in the territory occupied by the mission of the Methodist Episcopal Church, South. Our present total membership of the United and Independent Church is 13,015. The amount collected during the last year was yen 50,000, or $25,000. These figures may look to some of you to be almost insignificant, but, in view of the present conditions and circumstances of the country, I think we have sufficient reasons for thanking God for what has been done, and for looking into the future with brighter hopes and larger expectations.

Our Sunday-school work is flourishing. There are in all 283 schools, with an enrollment of 23,000 pupils. Of that number of pupils 13,000 are in the Western Conference, and the reason why the Western Conference, which is much smaller in membership than the other, is simply because there are a very large number of pupils in the Southern Methodist territory. Brother Mito, one of the fruits of your labor, who is the General Secretary of our Sunday School Board, has done much in this important phase of the work. Dr. and Mrs. Hamill's visit to our country was timely, and has rendered a valuable service for our Church, and Churches at large, with which nothing could be compared. I might say along with this that it is not at all an exaggeration to say that of all the missions in Japan the Southern Methodist mission has made the best record in the matter of Sunday-school work.

Dr. Usaki, another son of yours in the gospel, is doing an excellent work as the editor of the *Gokyo*, our official organ of the Church. This organ stands for pure orthodoxy. Experimental religion has been emphasized. Its evangelical tone is high and clear. It has also done much in the way of educating the people in Church government and discipline of the new Church. The paper will reach its one thousand weekly editions in September, and the editor is about to make efforts for doubling the number of subscribers.

I have been told that there are some who think that, because we have an independent Methodist Church, the work is advanced to the point where little or no missionary reënforcement is necessary. I do not believe that there is even one among you who entertains such an idea as that. As is needless to say, the new Church is far from being self-supporting and self-propagating, and consequently cannot yet fully be responsible for the evangelization of that part of the nation that naturally falls to the new Church to do. Japan is not a well-evangelized country. It is roughly estimated that fifty of fifty-two million people in the land have not yet heard the gospel. There are thousands of towns and villages where regular preaching ought to be done, but there will be no work at all done for them in this generation if left wholly to the independent Japanese Church. The greatest lack in Japan is that of evangelistic work. All of us are agreed that the present need of Japan is a larger evangelistic force. Besides, Japan wants preachers of the gospel of Jesus Christ who can lead the people by the light of their own lives into the experience of genuine salvation. The man who knows the richness of the Christian faith and experience is the need of Japan. So, send us more workers. Equip us better with missionary force, and assist us so that the time of evangelization of the whole country may be hastened.

Although I come from the Nippon Methodist Church, I am here as one born in your Church in Japan, as your own son in the gospel, and as such I would like to make a few requests of you.

As you know, the work of Southern Methodism will enter its twenty-

fifth anniversary next year. Can we not have a special evangelistic campaign in order to celebrate the occasion? Would you not send us some one to hold a series of meetings in every charge throughout our territory? If you would open the way for us, we shall be very happy.

There is another thing for which I would like to ask your sympathetic consideration. That is, the need of a larger church building in Kobe. Kobe is the birthplace of Southern Methodism in Japan, and the church there is the strongest in our Western Conference. It is also the center of our educational work. The opportunities are very great. During my pastorate there for the past six and a half years, about three hundred members have been added, in spite of the insufficiency of our work. The present building was erected nineteen years ago. Its seating capacity is not much more than two hundred. We all feel the need of a better equipped church building. The members will raise something, of course. I think they would raise seven or eight thousand yen among themselves. It is my most earnest desire that you would help us in this.

I cannot finish my remarks without expressing our most sincere sympathy with you in your griefs and sore bereavements. During the last quadrennium you have lost a very large number of leaders of the Church. In the death of Bishop Galloway and Bishop Ward, who had visited us, and were widely known among ourselves, we were heartbroken. Especially in case of the latter, whose noble career was ended in our country, our whole Church has greatly lamented his death. His broad-minded, tender-hearted personality has left a deep, inspiring memory in the hearts of every one of us; and through the silent, mighty appeal made by his speechless lips, our new Church has come to feel a more profound sense of her responsibility. And I am sure that his death, however pathetic it may be, has not been in vain.

I am very sorry that I cannot convey in full how our new Church feels toward you. If I were allowed to speak in my own tongue, I would be able to express our thoughts and feelings somewhat better. It is very fortunate for me to have our good Bishop Honda with me (who will speak for the Church). I certainly appreciate your patient hearing. May God bless you and your great Church most abundantly!

ADDRESS OF BISHOP Y. HONDA, OF THE JAPAN METHODIST CHURCH.

Mr. President, Dear Bishops, Fathers, and Brethren: The first General Conference of the Nippon Methodist Kyokwai, called by the commissioners of the three great Methodist Churches in May, 1907, at Tokyo, Japan, laid upon my shoulders a heavy responsibility, and to-day I have this great privilege to be among you by the special arrangement of the Boards of the three Missions. You can imagine how I am grateful and happy at this blessed hour.

Before I proceed to say something of the Nippon Methodist Church, I feel here it is my first duty to recommend to you Rev. Minekitsu Hori, the Fraternal Delegate of the Nippon Methodist Church, appointed in the first General Conference held at Tokyo, 1907. Brother Hori is one of our district superintendents, and also a successful pastor of Kobe Church for seven years. Kobe Church is a strong fort within a territory occupied by the Mission of the Methodist Episcopal Church, South, in Japan. He was a convert in the early period of the Mission work, and was educated for the ministry in the Kwansei College; so he is doubly qualified to represent our united Church to this great Conference.

Presenting Brother Hori as an unquestionable testimony of the success of your missionary work in Japan, here I return you my hearty thanks for the hundreds of favors and helps, material and spiritual, ever given by you for the salvation of Japan; and even after the union has been consummated your interest is increasing in the works of various lines, as general evangelistic campaign, *Gokyo*, our Church organ, young people's societies, Sunday-school work, etc. Specially of the Sunday-school work Dr. and Mrs. Hamill's visiting was effective.

And for a thing I must thank you particularly and seriously. That is, the repeated visits of the late Bishop Seth Ward within only two years, and lamentably the last one, made the never-to-be-forgotten epoch of our Church history. It was the first time that a Superintendent of any great Church sacrificed his life for the missionary cause in the Island Empire in the Far East. I hope most sincerely that the infant Church of Japanese Methodism shall stand forever as a monument for this saintly great man.

First of all, I would speak to you about the present status of the Nippon Methodist Church.

The area of the Island Empire is a little larger than that of the British Isles, and only about one-third of that of British Columbia. But the thousands of our islands, large and small, spread over the Pacific from the Kuriles and Sagahlien in the north to Formosa and the Pescadores in the south, between the twenty-first and fiftieth degrees of north latitude, and stretch over a distance of three thousand miles. The population, according to the latest report, is a little over fifty-two millions, with an annual increase from within of five hundred thousand by birth and none by immigration from without.

The territory of the United Methodist Church, corresponding to the field occupied by the three coöperating Methodist Missions, covers almost three-fourths of the whole Empire; and beyond the western frontier of the Empire our work extends to Korea, among 150,000 Japanese residing there, and increasing in number every day.

Now, in order to save time in describing the general status of our work, I beg you to allow me to state some important points in the statistics reported in the third Annual Conferences, which closed at the end of last March, just before I left Japan.

	East.	West.	Total.	In-crease.	De-crease.
Annual Conferences.....			2		
Districts	9	12	21		
Pastoral charges	59	41	100		
Self-supporting	14	5	19		
More than half self-supporting	4	11	15		
Other aided churches.....	41	25	66		
Preaching places	67	55	122		
Churches & preaching places.	126	96	222		
Ministers	85	58	144*		
Missionaries	17	23	40		
Natives	68	35	103		
Preachers on trial.....	26	26	52		
Total	111	84	195		
Lady missionaries.....			90		
Local preachers	40	40	80		
Adult members	6,028	4,000	10,028	634	64
Probationers	1,221	580	1,801	45	
Children baptized	764	422	1,186	88	
Total	8,013	5,002	13,015	767	64
Baptisms—Adults	631	647	1,278	47	
Baptisms—Children	102	75	177		
Total	733	722	1,455		
Sunday schools	144	139	283	27	
Officers and teachers.....	501	630	1,131	91	
Scholars	10,119	12,815	22,984	965	
Collections .....$	1,789 87	$1,337 35	$ 3,127 22	$418 14	
Self-support for pastors.....	12,754 80	7,756 10	20,510 90	542 04	
Self-support for evangels....	327 44	941 00	1,268 44		$74 46
Pastor's travel.....	873 97	167 26	1,041 23	632 90	
Kantoku, General Conference.	1,942 19	1,468 82	3,411 01		
Board of Missions	1,494 49	560 49	2,053 98		
Total raising fund, including items not mentioned here..			49,267 00	2,740 60	

*One Kantoku included.

Examining the statistics, we find the increase in the number of our members is far from our expectations. The chief reason of that was the weeding out of nominal members and the revision of the church books strictly carried out by the local societies. So hereafter there will be a real gain, if any.

Now, as to the total membership—the United Presbyterian Church is at the head of all the denominations in Japan. They have between 10,000 and 19,000. The *Kumai*—Congregational—is second. Our Church and the United Episcopalian are both about the same. If the other four Methodist bodies, Evangelical Association, Methodist Protestant, United Brethren, and Free Methodist, unite with us, of course we shall be the third largest body in Japan. As a characteristic of Methodism, we have a larger number of workers than any of the other Churches, and manned better in the charges.

We are passing through a period of transition. Our people are not acquainted with the new Discipline yet, which is a piece of patchwork made out of the three older Disciplines. Some find one paragraph very

familiar, but the next may be very strange to him. To give an example, I am the *Kantoku* of the Japan Methodist Church, considered as a Bishop by the former Methodist Episcopal Church men, but as a General Superintendent by the Canadian members. Nevertheless, I am authorized to appoint preachers to their stations, though my term in this office is only for eight years. Thus I am a sort of sphinx, a strange ecclesiastical agent, to our people at the present. However, our people are learning the situation day by day, and feel their responsibility more and more.

Sunday Schools.

The Sunday-school work in Japan generally is in a very hopeful condition. All denominations are doing well in this line of work. In 1900 the number of the officers and scholars of all Sunday schools throughout Japan was 33,039, and in 1910 it is reported to have reached 104,949, a more than threefold gain in ten years. The United Methodist Church in Japan has 23,220 scholars, the largest number of any Church, and about one-fourth of all the Sunday-school scholars in Japan. The Sunday-school work of the Japan Methodist Church is conducted under the jurisdiction of the General Sunday-school Board, as in Canada, which is unique among all the Churches in Japan. Fortunately, Sunday is an official holiday in Japan; all schools are closed and children are free, so we can draw many children into our Sunday schools in spite of the indifference or opposition of their parents. Indeed, there are cases where, through the children, their parents have become interested in Christianity and later converted. There are ten million children in Japan; one out of every hundred is attending Sunday school somewhere; but ninety-nine are wandering lambs. Who will be the Good Shepherd of these ninety and nine?

Education.

Missionary work in Japan may be divided into the two departments of regular evangelistic work and education conducted on Christian principles. Although the time has not yet come for the young United Church to undertake educational work herself, there are good schools under the control of the coöperating Missions.

Colleges for boys with academic departments (two of them having theological training departments)	3
Colleges for girls with academic departments	4
Bible women training schools	2
Academic schools for girls	6
Industrial schools for girls	4

There are good night schools for boys, and some primary schools and kindergartens in several important places. They are all doing good service for the cause.

I would here ask you to consider for a moment the secular educational work in Japan:

Universities and colleges	69

Secondary schools (academic)..... 7,133
Common primary schools.....32,403

The number of boys and girls studying in those schools is 7,555,085. Among these, only 202 Christian colleges and schools are included. So you see the vast number of schools and scholars are under non-Christian influence. It is delightful to see the advance of education in one sense, but it is also dreadful to see so many intelligent young people under the influence of ungodliness. Returning thanks for the good work done by your Missionary Societies, both that of the Parent Board and of the Woman's Foreign Missionary Society in this line of the work, I cannot help but plead more earnestly with you to give us more help for Christian education in Japan. This is not simply benevolent work for Japan, but we have rather a challenge growing out of the condition of secular education in Japan.

The Japanese Government is fair in its treatment of Christian schools. It is only excellence that commands the field. We need a strong Christian university in Tokyo, the capital, and well-equipped colleges in strategic points throughout the Empire. This should have been done a long time ago, before secular institutions had the strong hold they have now. I pray that God will bless you and all the other great denominations working in Japan in leading forward this great campaign for the Christianization of education.

Other Religions.

It has been said that the Japanese people are very indifferent to religious matters. It is so among a small circle of the educated class. But as a whole the Japanese are a religious people. The following figures show you the hold which Shintoism and Buddhism have upon the nation, and how they form the very warp and woof of the social fabric:

Number of Shinto temples.....117,818
Number of Buddhist temples.....109,739

Total 227,557
Number of Shinto priests and preachers..... 78,787
Number of Buddhist priests and preachers.....120,964

Total 199,751

Among those priests and preachers there are lots of intelligent and highly educated workers, and they retain their hold sufficiently upon their people to sustain this vast number of temples and support this multitude of workers. The younger Buddhist priests are all required to study in training schools and pass the examinations. Many priests are graduates of the Imperial University, and some are also graduates of universities in Europe and America. In fact, Christianity has greatly stimulated the Buddhist world, so that they pursue their work with renewed energy.

A new Shinto sect, called *Tenoikyo*, was started by an old woman, and

it is now sweeping over the country. With a brief history of only a quarter of a century, they have three million adherents. They appeal to the superstition and avarice of the people. Of course we should not do evil that good may come. We cannot preach anything else than the gospel. Our work in one sense is evolution, but in another sense it is revolution.

Missionaries Needed.

Facing the fifty-two million souls of our people unsaved, we have only 2,452 Protestant workers, including all missionaries, men, women, and native preachers, ordained and unordained, and Bible women. It is evident we are very far short in the matter of numbers. The Japan Methodist Church has about 320 altogether.

Now, let me enumerate a few reasons why we need more missionaries in Japan:

1. We are short in numbers for keeping up the present work of our Church.

2. From every consideration we must extend our work, both evangelistic and educational. The demands of the whole situation in Japan will not permit us to wait until the native churches get strong enough to carry the whole work.

3. We need the Christian influence of those who have been brought up with an hereditary environment of Christian piety, and have a deep spiritual experience themselves. Books alone cannot give us an adequate idea of Christianity, or take the place of living examples of the deepest piety and highest spirituality. The best way is to have the direct influence of persons who have such a rich spiritual experience. I cannot tell you how many and how long we need such persons; I may say only, the more and the longer, the better.

4. We need missionaries for the cause of international peace and the culture of universal brotherhood. This is specially so for such a country as Japan, which for so many centuries was secluded from the rest of the world, and has only recently come into the comity of nations.

There may be in Japan many good representatives of North America and Europe, among the mercantile class, newspaper correspondents, diplomats, etc., but they might easily be tempted to consider things only in their own interest. But missionaries are in a position freer than others from personal considerations, so that they can see the situation better and go into the very heart of things. The words they are proclaiming are words of peace, in a sense higher and deeper than those of any others. So they are as a class the messengers of peace and good will. It is my experience that people who have friendly intercourse with missionaries have broader views of the world and humanity, even though they are not themselves Christians.

I want here to bear my testimony to the great usefulness of missionaries of the Woman's Foreign Missionary Society and their helpers. The peculiar conditions among Oriental women demand Christian work-

ers of their own sex. The Mission girls' schools are very successful in their work, and more and more needed.

You and I never imagined before that there would be any anxiety or suspicion between these friendly nations, such as America and Japan. But some unscrupulous writers and speakers on both sides of the Pacific Ocean annoy us frequently by publishing the probability of ill will or distrust between the two nations. Believing that the leaders of the nations are wise enough to see the real situation, I think there should be no danger of disturbing the peaceful relations between America and Japan. Let me enumerate my views:

First. The Japanese Government and people could not be so forgetful of the great favor shown to them repeatedly by the American Government and people from the time of opening the country to the world until the present time.

Second. Japan would not be so blind as to sacrifice the immense commercial profit accruing from the trade relations between our two countries. In brief, the whole foreign trade of Japan in 1908 was $406,768,378. Now what per cent: of it with America? $99,816,571. It is almost one-fourth of the whole. Can she easily sacrifice such an enormous trade relation, the balance of which is so decidedly in our favor?

Third. Japan has a fresh memory of the lamentable events, with the thousand difficulties and troubles in connection with the war. Widows, orphans, and childless parents deserted by the war are the object lessons to our people every day. Indeed, Japan's tears have not been dried yet.

Fourth. Japan's hands are full of works. Not to speak of the interior affairs, there are hundreds of hard and expensive works in Korea, Manchuria, and Saghalien. And even in Formosa, the 200,000 aboriginals on the mountains are not in order yet. Under such conditions, Japan has not any leisure time to interfere with the matters of her good neighbors who never did any harm to her.

Our Mission Work.

Following the good example of the mother Churches, we have a Home Mission work under the control of the Board of Missions of the Japan Methodist Church. Our Home Mission work is divided into two branches. One is to help local churches to self-support, the other is the planting of new Methodist churches among the Japanese in Korea. As to the former work, inherited from the Canadian branch of the United Church, we have been helping four churches for a time; but three of them have since become wholly self-supporting in the three years since union, and the other one will also be in the near future; so we are ready now to help other needy but promising churches. The latter work, namely, that in Korea, inherited from the Methodist Episcopal side, was started with only two Methodist families, including the preacher's own, Rev. H. Kĩhara, in the midst of the confusion which attended the first part of the Russo-Japanese War. After six years of hard work

among these self-satisfied and unsettled Japanese sojourners in Korea, there are now three organized societies—one in Seoul, one in Pyengyang, and another in Chemulpo—each having smaller out-stations. These constitute the Seoul District of the Japan Methodist Church. There are nearly three hundred church members. The annual expenses of this district amount to about $2,000 in gold, and more than half of this sum is paid from local receipts. The Christians in Korea, both Japanese and Koreans, are on good terms. They help greatly in promoting mutual understanding among their fellow-countrymen. Although few in number, the Japanese Christians are doing good service in helping the Korean churches in various lines.

Now, one urgent necessity in this work, which must always go on parallel lines with the Korean work, is to provide a suitable building for worship and a parsonage in Seoul, the capital. While there are many substantial and commodious churches, owned by the various Missions, for Korean services, it is very difficult to draw the best elements among our Japanese residents without a suitable church. The Seoul Church is raising funds for the purpose of building a suitable church. The late Prince Ito, while he was in the position of Resident General of Korea, gave five thousand yen ($2,500) for the Pyengyang Church, so we have a neat little church. We must have a bigger one in Seoul, the capital. It needs $10,000 to cover the whole expense. Any help and any amount donated by anybody will be a great encouragement for that self-sacrificing body of Japanese Methodists in Korea. I will accept with gratitude any contribution, however small. Please remember it, and tell your good friends of it.

Finally, whatever may be our present organization, we are your children. The independence and autonomy of the Japanese Church were one unavoidable result of the union, and we all believe it was the best means of forwarding the kingdom of God in Japan. Our chief aim was not autonomy itself, but the best means of promoting the evangelization of Japan.

Let me reiterate here my hearty thanks for your fatherly kindness as a great Church, for all you have done for us and are now doing; and I promise you we shall do our best in the battle for the cause of our common Master, who gave himself for us.

ADDRESS OF REV. T. H. LEWIS, D.D., OF THE METHODIST PROTESTANT CHURCH.

Mr. President, Fathers, and Brethren: I have laid before you the credentials of my mission to you as a representative of the General Conference of the Methodist Protestant Church, and I avail myself of your courteous permission to explain more fully the purpose of those who sent me.

To come to the matter at once, the burden of my message is the union of American Methodism.

We know that for almost a score of years your commissioners have been negotiating with those of another great Methodist body to bring about what has been officially termed "Methodist Federation," and that a number of important results have been accomplished through these negotiations. Of course the whole subject, therefore, is one to which many of you have given profound thought, and it would be presumption for us to offer any help to you, either of ideas or inspiration. But it will not seem strange to you that many not of your communion should have been following the course of these negotiations with solicitous hope, and should be still praying that the final result might be something more Methodistic than "Federation" and more accelerating than negotiation. It is on behalf of these benevolent spectators that I come to speak, and to ask you to admit into a closer relation than that of spectators the Methodist Protestant Church.

Ours is a comparatively small Church of something less than two hundred thousand members, with more than eighty years of not altogether unnoteworthy history behind it. Sent out as a voice in the wilderness to protest against the exclusion of laymen from the councils of the Church, we have lived to see every branch of Methodism admit that our fathers were right, and adopt one or more of our principles. However, we ought not to call them "our principles," for we claim no monopoly in them; they are warranted to work well in any ecclesiastical machinery, and the more you have of them, the more you will want.

It may be only a fancy, but we have thought that since our people in 1828 took the lead in showing Methodists how to separate, we might be as successful in showing them how to get together. We tried it on ourselves first, like honorable physicians, and the wound healed by first intention and left no scar. Our Northern and Southern Methodist Protestants have been one since 1877. Now we are ambitious for a larger field. We seem to hear the sound of a going in the tops of the mulberry trees. Great events are blowing their signals on the horizon of Methodism, and we are eager to stand with those who shall catch the first notes of that charge which our Captain will order as soon as his hosts are in line. If we cannot help very much we shall not hinder at all, and we have a feeling that we belong there, for hereunto were we called.

No observer can fail to see that all the signs of the times suggest union in all human activities. From the humblest trades to the agitations of world-wide diplomacy, everywhere the keynote is union. The most notable inventions of the last fifty years, although varied by every other circumstance, have been marvelously directed to one purpose: to bring separated communities closer together. And now the greatest minds in finance and in statesmanship are devoting themselves to this as the dominant question of the hour. To achieve economies in time and labor and money, to promote efficiency in men and methods, to improve

results in quality and quantity, to substitute sane coöperation for barbaric competition, is the programme of the business world, and union is the philosophy of the twentieth century, the ideal to which the wars and hates and prejudices of national, social, and racial divisions have at last driven us—"the parliament of man, the federation of the world."

Under the inspiration of this spirit of the age, we turn to the religious world, and we are forced to ask, Why should the children of the world be wiser in their generation than the children of light? Or, to put the question in that concrete form which directly concerns us, Why should not the Methodists of America unite? I put it in this negative way so as to answer first those who would forbid the banns.

1. Some say the thing has gone beyond us in the number and variety of the different elements to be brought together. The total Methodist community in this country is divided into nineteen separate organizations, and aggregates 6,468,224 communicants. As a union problem that looks, it must be confessed, rather formidable. But in this day of analysis we must not be frightened by aggregates; and this imposing difficulty falls into several manageable pieces at the first touch of analysis.

We first deduct, as not properly belonging to our immediate problem at all, eight organizations of colored Methodists with a total membership of 1,261,993. From the eleven remaining organizations of white Methodists we must deduct two which went out of existence while the last report was being made up, and one other which is in fact composed of two independent congregations. This leaves eight; but five of these have an aggregate membership ranging from 1,782 to 32,166, and a combined membership of 76,257. I should be the last to speak slightingly of small Churches; but when we are talking of difficulties we must look them in the face, and I say with all respect that it takes more than this to make a difficulty when the union of American Methodism is considered. Making all these deductions, we have 5,128,813 white American Methodists, or 98½ per cent. of them all, divided among three denominations. So that the real problem reduces itself to just this, how to get three Methodist bodies together. Nay, it is simpler than that. The Methodist Protestant Church is one of the three, and it has by formal resolution solemnly dedicated itself to this proposition. The Methodist Episcopal Church is one of the three, and the General Conference of that Church sent to our General Conference of 1908 an invitation to join them in inaugurating a movement for a reunited and common Methodism in America. And when I had the honor to address their General Conference in response to this invitation and said some simple thing about the glory of this conception, the whole audience rose at once and nearly scared me to death with the tumultuous demonstration of their applause. So that two of the three have said "Yes"; and the third at the first opportunity is now being asked. There is only one more "Yes" to be said, and it is up to you.

2. There are some who seem to think that this union is impracticable on account of geographical difficulties. It appears that the two largest

bodies of Methodism are severally distributed in the Northern and Southern sections of our country. Both have representatives in both sections, but one is distinctively the Methodism of the South and the other of the North. I have heard it suggested that it would be impracticable to unite these because one body could not legislate wisely for communities so widely separated. But if I am not mistaken, both General Conferences of these Churches are bravely undertaking this very thing now with no suspicion of its impracticability. The General Conference here assembled will legislate, as I understand, for churches that stretch from here to the Pacific Ocean; and if you stop short of the forty-ninth parallel north, it is only a limitation *in esse*, not *in posse*, and one all of you are striving hopefully to overcome. The other General Conference has no form of prayer, I believe, for the Lord to limit their territory so as to increase their effectiveness. And I fail to understand why that which is not a difficulty to either separately could become a difficulty to both together.

On the other hand, it is, one might almost say, a providential invitation, that the actual distribution of Methodist churches makes possible the union without the necessity of closing those already established. Not one per cent. of the sixty thousand Methodist churches in America, I venture to say, would be closed by the union. The work has been located so generally to meet actual needs that it must go on in any case, and there would be only the jar of changing engines in the running of these organizations.

Moreover, what has been done can be done. The United Methodist Protestant Church was as much separated by a North and South line prior to 1877 as the two Methodist Episcopal Churches are now. You may think this demonstration is not big enough to be regarded as any more than a model; but it is a working model—anyhow, it goes all right. The fact is, the union of our two sections is so complete that it constitutes almost the only barrier to our union with these larger bodies separately. Our Southern brethren might unite with you and our Northern brethren with the Methodist Episcopal Church but for the fact that they love one another too well to separate, and they won't go anywhere unless they can go together.

3. Shall we consider the political difficulties in the way of this union? Perhaps if I had asked that question privately, my mentor would have found some polite way of reminding me that "fools rush in where angels fear to tread." But some mention of this phase of the question is inevitable, and if I am going to spoil this speech it will only be a difference of twenty minutes between spoiling it now and at the end.

It is easy to say the war is over, slavery is a thing of the past, and, the cause of the division being removed, the sections have only to resume the relations of old. I profess to think a little deeper than that. I think I understand how you feel about some things as essential and preliminary. I come from a state that gave birth to the truest national song and the strongest state-rights song that have yet been written—

"The Star-spangled Banner," and "Maryland, My Maryland." We think we know both the North and the South better than either knows the other, at least our sympathies are enlisted with both, and we have the earnest wish to understand that we may help both.

We understand, as to this question of union, that you want to be sure that the cause behind the cause of division is as dead as the cause itself. You are not willing to put the race question where it can be determined by a majority vote. And you want guarantees that Methodist union, when it comes, will be a real union of those who can live together in the Church and out of the Church in the bond of perfectness. These are grave questions, and I do not presume to offer a perfect solution of them. But I should despair of Christianity if I thought they were insoluble, and I will, with the greatest deference, offer three remarks upon them.

1. It is a mistaken idea that a majority or even a great number of the Methodists of the North have a settled disposition to combat these convictions or to bind upon you their negations as a *sine qua non* of union. Having in view the experience of my own Church, I do not say this at random, although I have time only to say it.

2. It is not for you who have evolved a statesmanship capable of neutralizing the most mischievous effects of a legislation conceived in the heat and passion of war, and who have redeemed the honor and prosperity of your communities in an unparalleled degree, to say that you are helpless before this same difficulty when it stands in the way of a united Methodism, or anything you really want to do.

3. We have the substantial nucleus of a solution in the concrete fact that more than eighty per cent. of all the colored Methodists in this country are already organized as separate Methodist Churches, and less than 300,000 remain to be considered in this problem at all. Is it not reasonable to expect that the same reasons that urge the five million white Methodists to unite would equally urge the one million and a half colored Methodists to do likewise? And whether it does or not, is it not timorous to regard with dismay a problem that, resolved into its most acute terms, is only this, What shall be done with three hundred thousand colored Methodists in a union of more than five million white Methodists? I do not need to exhort you to have faith in God. It is only necessary to have faith in ourselves and in one another.

I am not so sanguine as to persuade myself that these are all the difficulties in our way; but it is fair, I think, to say that they are typical, if not the principal difficulties; and that with these overcome what might still be said against union would be largely personal or local. Neither do I forget that when we have shown that there is no good reason why American Methodists should not unite, we have not proved necessarily that they should. Well, I now address myself to that, and now my message shall be a plea. I will appeal from the twentieth century to the eighteenth; from the names that divide us to the name that no division has persuaded us to lose; from the accidents and appearances that change with time and place to the immortal substance that

can know no change and that survives all shock; I appeal to our spiritual kinship as the supreme reason why we should come into one great household.

In many respects all Methodists are alike. Our forms of service are alike. We not only can preach from the same Bible, but we can sing from the same hymn book, and can feel equally at home in any Methodist service. We are similar in our forms of government. There are differences or differentiations, but they all spring from the same stock and they all have the great traits—an itinerant ministry, a personal experience as the test of membership, and a series of Conferences as the organ of administration. We are identical in doctrine, not only formally in still printing in our Discipline the Articles received from Wesley, but actually in still preaching the same great themes with the same great earnestness. Now I mention these items hurriedly, but they are not insignificant. On the contrary, if we would take our minds awhile from the obstacles to look steadfastly at these shining identicals, they would loom large on the horizon of our judgment. I venture the assertion that there is not another divided ecclesiasticism on this continent of which these statements can be as fully made. However, this is not what I am thinking of when I speak of our spiritual kinship.

We are all called Methodists; for, although we all revere the memory of that great man who under God began this movement, Wesleyanism does not sufficiently describe us. Those who called Wesley and his companions Methodists were attempting, whether adequately or in mere scorn, to describe the type of religion he professed; and the name still stands for this distinctive type of religious profession, and this religious profession is what I mean by our spiritual kinship. I have called this the supreme reason for the union of Methodists, and I must ask your indulgence while I attempt to make good this claim by a brief analysis of what is contained in this religious profession and what force it has as an argument for our union.

When Methodism is called a distinctive type of religious profession, it is meant, I think, to say that neither its ritual nor its form of Church government, nor even its theological system, constitutes Methodism. The first two are purely accidental, and the third is traditional. That which makes us Methodists is a distinctive form of religious experience in the individual.

First of all, Methodism is a spiritual revival in the individual life. When John Wesley's heart was "strangely warmed" in the little prayer meeting in Aldersgate street, he became the first Methodist; and without respect to age or creed or social condition, Methodism has gone on ever since making converts by warming their hearts; breaking up the crust of a complacent morality with, "Ye must be born again"; and insisting that "if any man be in Christ, he is a new creature." This, said Wesley, is the grand *depositum* confided to Methodists. He did not mean, of course, to claim that spirituality was the possession of Methodists only, for "if any man have not the spirit of Christ he is none of

his"; but he meant that while other Churches had their genesis in this or that occasion, Methodism was a spiritual revival purely and solely. There was no other cause or condition; no controversy, great or small, no intellectual upheaval, no new alignment of social forces, no political revolution. None of these and nothing else account for Methodism, but the dead formalism in the Church of its day and the almost total disappearance of spiritual realities in the world around it. Against this wall of death God lifted up an ensign to the people from afar, and behold they came with speed swiftly; none were weary nor stumbled among them; none slumbered nor slept; neither was the girdle of their loins loosed, nor the latchet of their shoes broken. They came without purse or sword, without prestige or powerful connections. Men scoffed at them, beat them, covered them with obloquy and called them Methodists, but they wrought righteousness, obtained promises, out of weakness were made strong, and turned to flight the armies of the aliens, because they were alive unto God through Jesus Christ our Lord.

Methodism, in the second place, is a state of spiritual certainty in the individual consciousness. The spirituality of Methodists marks itself off from every form of mysticism by this experience of personal certification. How near Wesley came to being a mystic may be seen in the strong influence of Zinzendorf and Swedenborg over him at one time. He parted from them just when they parted from the plain, natural sense of Scripture. But he parted also from the theologians of his day who refused to permit the individual consciousness to assert itself or even to reveal itself in the presence of the plain word of Scripture. And so Methodists have always claimed the power and the right to know whom they have believed and what they hope for.

Spirituality and knowledge are to them the same things; they begin to know when they begin to be spiritually alive. What their critics call enthusiasm, they call philosophy. They claim it is like our knowledge of locality which always begins with "orienting" ourselves; like our knowledge of matter, which always begins with discriminating our own self from our own body. So knowledge of salvation must begin with a knowledge of being personally saved. And, in fact, all we ever really know about salvation is our own experience of it.

Nothing was more offensive to the contemporaries of Wesley than his insistence upon this fact. Without a spiritual experience themselves, they could only say, One thing we know, that since we are blind nobody can see. Hence they called the professions of Wesley mere fanatical raving, and those who were deluded by him fit for the madhouse.

And he came unto Oxford, where he had been brought up. And when he had opened the Book he found the place where it was written, "The Spirit itself beareth witness with our spirit that we are the children of God." "And this is the witness of God which he hath testified of his Son, He that believeth on the Son of God hath the witness in himself." And he began to say unto them, This day is this Scripture fulfilled in your ears. And all they in the university when they heard these things

were filled with wrath and rose up and thrust him out of the city. Then he turned to the poor sheep that had no shepherd, the plain people, the ignorant, the despised; and their hearts burned within them, while he talked with them by the way, and while he opened to them the Scriptures. No wonder they responded with transports of joy that seemed madness to unsympathetic onlookers. "They saw God and did eat and drink." It was as if for the first time they heard that God dwells also with him that is of a contrite and humble spirit. Out of the mist of ignorance and indifference they emerged into the light of the knowledge of the glory of God. They were brought face to face with spiritual sublimities and gave their life a significance undreamed of before, and the experience of heavenly certainties expanded their poor souls until their lowly tent broke asunder and let in the light of the everlasting stars.

There remains a third, inevitable thing to say of Methodism. To have one's spiritual life quickened, and to have the assurance of forgiven sin certified to the consciousness, mean one inexorable consequence—evangelization; and Methodism has always been and must always be, as long as it is true to itself, a spiritual evangelization. It may have wheels for decorative or accommodative purposes, but the spirit of the living creature will always be in the wheels. Thus Methodism is a trinity. It began with a spiritual revival in the heart; but if it had stopped there, it would have been no better than mysticism. It was a state of spiritual certainty in the consciousness; but if it had gone no further, it would have degenerated into a selfish egotism. It was not so to remain, for Methodism had seen a vision of the Lord of hosts. "And there flew one of the seraphim unto it, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon its mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged. And when the voice of the Lord was heard, saying, Whom shall I send, and who will go for us?" Methodism shouted in glad surrender, "Here am I; send me."

For a Methodist to carry abroad the glad tidings is not so much a duty as a rapturous privilege. It was because they so regarded it that the early Methodists took joyfully the spoiling of their goods, yea, moreover, bonds and imprisonments, that they might testify of the gospel of the grace of God. It was for this that a great multitude came out of mines and shops and factories, unlearned and ignorant men, but whose experience was so vital and so real that they could not stay; and, asking no hire, bearing no other credentials, unmitered and unafraid, they entered upon the holiest crusade of evangelization this world has seen since the days of the apostles. It was not to build up a sect, nor to propagate a creed; it was evangelization pure and simple, telling the good news for the love of the news and of those who so much needed to hear it.

The great soul of Wesley, unhasting, unresting, traveling a quarter of a million miles and preaching forty thousand sermons, asking nothing and caring for nothing but to save souls from death, was only the glorious type of the Methodist evangelist, whose soul is still marching

on, scattering fire in the earth and spreading scriptural holiness over all lands.

This, as I understand it, is Methodism. And now what has this long digression to do with the subject we are supposed to be discussing, Methodist union? It has this to do with it:

1. "It's the old-time religion,
And it's good enough *for us all.*"

2. But divisions among Methodists have always proceeded along mechanical lines. We have disputed about names and foolish questions and genealogies and fightings about the law which are unprofitable and vain. But the spiritual unity of Methodists has never been broken. This is its seamless robe which it would be sacrilege to rend or to cast lots for. And 3. Every division among Methodists to-day is an anomaly; it is a contradiction of that unity of inner spiritual life and of outer spiritual activity which makes us Methodists, which we received not from men, neither were we taught it, but it came to us through the revelation of Jesus Christ. In the presence of this holiest fact of Metho dism and of the holiest law of unity, we have the right to demand "What God has joined together, let not man put asunder."

I say, therefore, that this is the supreme reason for Methodist Union. Those who desire it most are not moved by the vulgar ambition of making a small Church large or a large Church largest. They are looking at a world grown sordid with a lust of money and of power and of pleasure; a world encased in an armor of indifference that seems impenetrable to the shafts of God's message, blatant with infidelity and mocking the simple faith of our fathers. They are looking at a Protestantism that is steadily retreating to the formalism of the seventeenth century, that is concerning itself more and more with names and ceremonies, that is spending most of its energies in attempting to put a patch of physical amelioration on the old body of sin and death, and that satisfies its utmost expectations with the prophecy of an ethical revival. They are looking at Methodists divided and estranged, possessing the same soul and refusing to live in the same body, praying to the same Christ for the same things and going out to spend their strength in wasteful competition with one another. They are not invoking the magic of a name, nor alluring the imagination with a vision of a dominant Methodism. They want no dominant ecclesiasticism in this free America, nor any solidarity to dictate to the individual conscience in spiritual or temporal affairs. But because they believe that in a united Methodism lies the hope of the spiritual rejuvenescence of the world; because they believe that a revival of Methodism as Methodism will lead again to a revival of all the spiritual forces of Protestantism; because they believe that the revival of Methodism is waiting upon the union of Methodism, and that when our separate altars unite, our divided fires will fuse into one majestic flame which by God's grace will fill the world and never be put out; they will not cease to cry aloud for the

union of those who by spiritual generation belong together. In the name, therefore, of this supreme spiritual kinship, as ambassadors for Christ, as though God did beseech you by them, they pray you in Christ's stead, be ye reconciled to one another.

Nearly thirty years ago I heard for the first time a plea for Methodist union by one of my own communion; and my secret thought was that he was disloyal to his own Church. It has not been ten years since I myself wrote a paper to support the foolish thesis that Methodist union was impracticable and undesirable. And there have been many with no more wisdom nor loyalty to Christ who have kept on demanding of those timid souls who ventured to suggest union, to give reasons, on peril of being denounced as traitors, to give reasons why Methodists should unite. But times are changing. A new force has come into the Methodist electorate; and now a voice is heard, no longer timid, and growing in volume and emphasis as it rolls from the great commonalty of Methodism, demanding of us, preachers, officials, and leaders, to give them, the lay people, reasons why Methodists should remain apart. Bishop Merrill, who has been quoted here as the ablest legal mind in the Methodist Episcopal Church, said it was not the people but the preachers who divided Methodism, and that the preachers are responsible for the continuance of the opposition to reunion, so far as such opposition exists. Whether that is a just verdict, I do not undertake to decide; but I do know that this question of union is emphatically a laymen's question; I do know that even if there were general resistance to it on the part of the preachers of to-day, which I do not believe, yet such is the influence of laymen in the councils of Methodism that they will have union when they make up their minds that they want it; and I believe that when they leave their business affairs long enough to think over this question they will make up their minds that they want it and can have it, and a great union movement will sweep over Methodism that nothing can resist; that will dissipate prejudice and opposition as the sun scatters the mist, and will rehabilitate Methodism in its spiritual heritage of love for one another and zeal for saving men such as has not been witnessed since the days of Wesley. "And who knoweth, O laymen, whether you are come to the kingdom for such a time as this?" And I think the plain layman will then formulate his conviction somewhat in this way: If Jesus Christ is willing for us to unite and declares that such a union would demonstrate his Messiahship to the world; and if the Holy Ghost prefers to come to those who are gathered together in one place and with one accord; and if the last word John Wesley sent to America was, "Lose no opportunity of declaring to all men that Methodists are one people in all the world"; then in what name, or by what authority, will any forbid us, who have always been one in fact, from becoming one in appearance? "Jesus I know, and John Wesley I know, but who are ye?"

The times are calling for a great evangelistic movement. The whole Christian Church of America made a net gain last year of only 2.7 per

cent. At this rate it will not overtake our unchurched population in two hundred and fifty years. If any part of the Church should feel this reproach, it is Methodism, for to turn men from darkness to light and from the power of Satan to God has ever been its sole mission. Yet Methodism last year made a gain of only 0.8 per cent. O brethren of the ministry, is it not time for us, the successors of the glorious apostles of Methodist evangelization, to cry out, "Where is the Lord God of Elijah?"—to ask what it is that hinders Methodism from doing what it was raised up to do in the eighteenth century? It has the same gospel; it has better instrumentalities; it has wider knowledge, vaster resources, and its hundreds have grown into millions. But these are not sufficient. The old enthusiasm is lacking, the old unselfish ardor for souls. Denominational zeal has eaten up its love for men. And because love is still the victory of the world, the triumph of the cross, Christ is calling us to a new baptism of love. He is waiting to see extorted from this generation the word that conquered the first enemies of the Church, "See how these Christians love one another!" He is waiting, and praying as he waits, to see Methodism give this demonstration again, to show that they love their brethren whom they have seen as they claim to love Him whom they have not seen, to love them more than they love the things that separate them, and to make all men exclaim, "See how these Methodists love one another!" Then the old fires will rekindle, and the world will believe that Christ has sent them, and he will see of the travail of his soul and be satisfied.

Standing in imagination with the great multitude of the unevangelized, the prophet saw coming over the mountains of Judea the messengers of the gospel of peace. Their sandals gleamed in the sunlight; grace was poured on their lips; about their brow was the halo of hope, and in their hands the olive branch of peace. It was the sunrise of a new age, the apotheosis of eternal morning; and as the light shined upon those that sat in darkness, they lifted up their hearts and shouted, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace!"

Brethren, standing here on the very crest of Southern Methodism, it is your high privilege to bathe your feet in the sunlight of a new dispensation for Methodism; to bear in your hands the symbols of a new fraternity; to take upon your lips the glad tidings of a new peace. And as you go down to those who wait for you, you may go as the prophets of a new time. They will catch afar off the radiance of your coming, and cry with exultant joy, "How beautiful are the feet of them that bring the glad tidings of a reunited Methodism, that publish peace to brothers too long divided, and that say to Zion, 'Thy God, the Christ of love and peace, reigneth!'"

ADDRESS OF REV. NAPHTALI LUCCOCK, D.D., OF THE METHODIST EPISCOPAL CHURCH.

I count myself happy, my brethren, to stand in this presence at this hour, to bear the greetings and voice the heart-throbs of my people to the goodly fellowship of the Methodist Episcopal Church, South. It is fitting that these exchanges of courtesies should be personal; for the best things are not sent by check, by letter, or by wireless telegraphy; they can only be carried in the human heart. So God himself came to us, and so we carry the good news of the gospel and the rich treasure of brotherly affection to one another. I am happy, also, for another reason. Few men have influenced my life more profoundly than your own saintly Bishop Enoch M. Marvin. It came about in this wise: I began my ministry on both sides of Mason and Dixon's line, up there in the holy land of Virginia, Maryland, and Pennsylvania. At that time that glorious Methodist, Enoch, had just completed his walk with Almighty God around the planet, the first Methodist Bishop to fulfill John Wesley's unconscious prophecy, "The world is my parish," and survey the field. My colleague at that time, not formally but really, was a neighboring pastor of the Methodist Episcopal Church, South. We worshiped together, preached together, lived together. Through him I came in touch with the character, work, and message of Bishop Marvin. By a sort of inductive current I caught, in some measure, his spirit and heard from him the clear, high note of Christian consecration. His influence, as much as that of any one, has hallowed and deepened my ministry. It is a privilege to acknowledge the obligation in this presence. I have drunk of your fountain. In a measure, I have kindled my torch at your altar. This is proper, for ours is a common heritage. All things are yours—Paul, Cephas, Apollos, Wesley, Asbury, McKendree, Pierce, Janes, Marvin, Simpson, Galloway, Goodsell—all are yours and ours, and we are Christ's, and Christ is God's.

I congratulate you, brethren, upon the great task with which God has honored us. Methodism has been jolted into a foremost place in the leadership of the Protestant forces of the world. You are leading a daring advance upon one of the most imperative yet difficult problems before the Church, the relation of pure Christianity, Protestantism, if you please, to the Latin races of America. When Maximilian was sent to Mexico, Louis Napoleon explained that one purpose of the expedition was the settlement of the Latin question on the American continent. He did not settle it; he did not have the right formula. God sent you later with his own great gospel to those nations sitting in the twilight to help solve the problem of sin and salvation; of emancipation and enlightenment ; and to regulate, incidentally, the Latin question on the American continent. We have sent many a shout to heaven for your triumph in Cuba, and have watched with thrilling interest the movement of your flag through the valley of the Amazon and across the map of Brazil. We have taken part ourselves in the settlement of the Latin question. The

distinguished visitor who was a fraternal delegate to your body four years ago, recently attended a Methodist meeting in Rome, and the whole world sat up and took notice. The uproar raised over it in certain quarters recalled the arraignment of the apostles and their work: "The men who have turned the world upside down are come hither also." The most stirring and uplifting thing in this world is the gospel of our Lord Jesus Christ. It is mightier far than gunpowder, dynamite, or an earthquake. Methodism says with its living Lord, "To this end was I born, that I might bear witness to the truth." Its message to all nations is, "Ye shall know the truth, and the truth shall make you free." The entrance of Methodism into any land sounds the trumpet of the jubilee, "Lift up your heads; for your redemption draweth nigh."

Our Methodist Episcopal Bishops in their meeting a few days ago made a deliverance concerning the Vatican incident. It was wise, restrained, and timely. To my mind it is one of the most enlightened, statesmanlike, and Christian pronouncements of modern times. It sets forth the ideal of our common Methodism. Let me quote two paragraphs: "We deem it proper to observe: That the methods of Methodist propaganda are uniform the world over, namely, preaching the gospel in its simplicity and conducting schools which recognize the supreme authority of the New Testament in religion and ethics. We hold that there are standards of equity and moral rectitude by which, in the estimate of all progressive people, all religions and all methods must be rated, by what they contribute to intelligence and moral character." Nobly said! Thank God for Methodist Bishops—Bishops who are Bishops indeed, in the true apostolic succession, who overlook the entire field, place the fortifications, and run the true battle line of the King's victories. Rome opposes Methodism in Italy for the same reason she opposes Methodism in the United States; because Methodism preaches a free and full salvation, and keeps open school, making the pathway to knowledge, emancipation, and Christian manhood accessible to all; and because Methodism, by reason of her thorough and aggressive organization and extension into all lands, is the most formidable opponent of Roman Catholicism in all this world. The twentieth century is in conflict with the tenth century, but the twentieth century moves on in triumph.

"Out of the darkness of night
The world rolls into light;
It is daybreak everywhere."

We are keeping step with you in another part of the world. Within a few weeks, under the leadership of Bishop Hartzell and Secretary Leonard, a mission has been fully organized and well equipped for aggressive work among the Mohammedans of Northern Africa. Methodism, through her missionary enterprises, has been for many years, more or less, in touch with Mohammedanism, but never in such definite and close grip. Islam rests upon the power of the sword and inducement of the flesh. The secret of its tyranny is in violence and low com-

promise. Christ's kingdom is a spiritual one, one of ideas, of principles, of personality, of great emancipation. Through Methodism a decisive struggle has begun between light and darkness, between truth and error, between love and hate, between the Crescent and the Cross. Islam came as a new and better religion to Arabia a thousand years ago. It comes as a new and better religion to parts of Africa to-day. But it is like Lot's wife; it set out with a forward look, but turned back and became a pillar of salt, lifeless and fixed, but with a semblance of spiritual reality. Yet it sways more than a third of the human race, and is the most dangerous rival confronting the Church in the task of converting the idolatrous races of mankind. It presents greater difficulties, perhaps, because of its mixture of truth and error and its fierce fanaticism, than the Roman Empire presented to the Apostolic Church. But Methodism has sounded the bugle-call of a great advance upon ignorance, the cruelties the enthroned iniquities of the Mohammedan world.

I congratulate you further, brethren, that you have guarded well the altar fires of Methodism. God said to Israel, and the message is to us also: "The fire shall be ever burning upon the altar; it shall never go out." Fire is the symbol of divine presence, of divine leadership, of triumphant victory. The victories of the Apostolic Church began in the touch of fire. Our Lord said to his disciples, as he separated from them, Wait for the fire, "tarry at Jerusalem until ye be indued with power from on high." Methodism began in a touch of fire when the heart of John Wesley, the little Englishman, was strangely warmed in the London chapel. On that day a new era began in Christian life and in Christian theology. With Wesley the movement began of construing Christianity no longer as a series of separate doctrines, but as life and spiritual unity, and, above all, as a living experience. Out of it came a warmer and more joyous interpretation of the gospel. The struggle with Calvinism, then dominating Protestantism, endured for more than a century and a half, when, in the last decade of the nineteenth century, John of Geneva capitulated to John of Oxford. Calvinism brought great and enduring elements into human life. It is doubtful if democracy and the true civil order would ever have settled on the right basis without it. But it was somewhat dim in its spiritual outlook. It hid the Father behind the moral governor, and both behind inscrutable decrees, until it almost denied that God could be known, or that Christ revealed the Father. But the mists rolled away that bright May morning when Wesley's heart was strangely warmed. Wesley's distinct contribution to the Church and the world was his testimony to the Spirit's immediate action and witness in the soul. It was the recovery of simplicity, the certainty, the joy, the fire of the Apostolic Church. The essential and enduring thing in Christianity, as our Lord declared to Peter, is the immediate revelation of the Father to the individual soul. Its immovable rock is not dogma or an ecclesiastical order, but a vital experience out of which these things come. The true theory of the

Church is not tactual grace, apostolic succession, and touch through the ages, but rather the Spirit's touch and fire from heaven, transforming human personality into divine likeness and fellowship. Other churches may say, with the Captain on the stair, "With great price obtained I this liberty." Methodism responds with Paul, "But I was free born." That little company that worshiped with Barbara Heck and Philip Embury in a sail loft in New York; the group of pioneers with shining faces, whose hearts the Lord had touched, who gathered in Strawbridge's log house on Sam's Creek in Maryland; that cottage prayer meeting in Missouri where Marvin was converted; the praying saints around the altar at that camp meeting in Ohio where Matthew Simpson came through,—each was more truly the Church of Jesus Christ than the Ecumenical Council that proclaimed the infallibility of the Pope, for each had the true spiritual marks, the Divine Presence, the touch of fire, and converting power. Methodism stands for the verification of truth in experience. A man is poorer for everything he doubts in the Gospels. Miracles have their place and value in the record, but the supreme miracle is the perpetual one of conversion from sin. Very few could verify the miracles in the record; but Jesus Christ is the same yesterday, to-day, and forever, and his power to save from sin, to release from the dominion of it and the love of it, we can verify to-day as directly and distinctly as Peter, John, or Paul verified it. This living experience is the altar fire that must never go out: God-consciousness, at once the life and glory of Methodism and of Christianity. Brethren, this fire, I believe, is burning upon your altars with as pure and vital flame as anywhere in all the world. In God's name, guard it most sacredly.

The Church is threatened, at least among us, with a subtle invasion of pantheism. It comes in the guise of a benevolent philosophy that would open our Ark and explain its contents to us. It starts out with the principles of monistic idealism, and would from this explain the universe. When it is through, we are robbed of a personal God. Atonement, we are told, is a splendid illustration of the altruism of a tremendously good man; conversion a bracing of the will for moral endeavor; sanctification, progressive ethical culture; immortality, to be investigated by the psychical society; the resurrection, a harmless dream—alas! the fire is out. It is said that a progressive philosopher of this sort, a theological professor, was explaining to an audience the conversion of St. Paul on the theory of a sunstroke. A Scotchman, who had gotten through at a Methodist altar and knew it, arose and asked the privilege of making a suggestion. It was granted, and this was the suggestion: "When you return, Professor, take your faculty and the students out into the sun and leave them there a good while. This old world needs nothing so much as Pauline sunstrokes, when you consider all that has come out of that wonderful experience."

I congratulate you on your splendid advance in numbers, in wealth, in noble structures all over the Southland; but, brothers, guard well the altar fire; for with all the new theology or the new psychology can bring

us, the prime need of the age is still the new man in Christ Jesus, and that is not possible without the touch of fire. With us the dominant note, that is stirring the aspiration and rallying the forces of the Church from ocean to ocean, is evangelism, replenishing again the altar fire of early Methodism.

It is a matter of mutual joy that God has honored Methodism with a foremost place in the modern missionary movement that is profoundly stirring the Church. At Niagara Falls, just above the precipice, the waters rush together and flash and sing before they leap the final barrier that separates them from the open sea. Well, sir, the Churches of the living God are flowing together, concentrating, flashing their banners, and singing jubilant songs, before they leap the final barrier that separates them from the open sea of the world. Methodism was born with a missionary impulse. Thomas Coke, its first Bishop, is still calling to the Church from the depths of the Indian Ocean to advance to the conquest of the earth. Melville B. Cox speaks to us, like Abel, from his lonely grave in Africa to lift the Dark Continent into the light and the glory of God. About 500 A.D., Mohammedanism arose, checking the advance of Christianity eastward. About 1000 A.D. the Papacy was firmly established under Hildebrand. About 1500 A.D., the Reformation broke like a new dawn upon the world. According to the swinging of the divine pendulum, another great epoch in the history of Christianity is due in the twentieth century—perhaps the greatest since the days of the apostles. It is already taking form in the daring, aggressive, world-embracing, missionary programme of the Church. In the Bellefontaine Cemetery at St. Louis there is a notable monument over the grave of Clark, of the Lewis and Clark Expedition. On one side it is recorded that he carried the flag through four thousand miles of trackless wilderness and planted it on the shore of the Western Ocean. On the western side is inscribed God's words to Israel: "Behold, I have set the whole land before you; go ye up and possess it." Well, God in our day has lifted the veil that has hung over the Pacific Ocean from the beginning of time, and is saying to his Church: "Behold, I have set all lands before you; go ye up and possess them."

All lines of progress are converging in these days. More than a century and a half ago, Sir Isaac Newton made a prophecy almost as startling as his announcement of the law of gravitation: "I believe," he said, "from the study of God's word, that in the future he will greatly accelerate the movement of converting the world and accomplish the work suddenly. But I am convinced, also, from the study of the Word, that before that comes to pass, there will be a marvelous increase in the speed of transportation on the earth. I believe that in the providence of God, though the method now be entirely hidden, men will yet travel on the earth at the rate of fifty miles an hour." The world laughed at him; an increase of speed from eight to fifty miles an hour was utterly beyond the frontier of its thought. The keen and caustic Voltaire said in bitter scorn: "One can see how stupid the old Bible is, in that it has

addled the intellect of Sir Isaac Newton, the most acute on the earth, until he talks like a fool. He says the time will come when a man will be at one point on the earth's surface at the beginning of an hour and fifty miles away at the end of it. Absurd! unthinkable!" But this day the prophecy of Newton is fulfilled before our eyes, both as to the rate of transportation and communication, and as to accelerated missionary movements. Far beyond Newton's dream is the reality. When San Francisco was shaken by an earthquake, a vessel at sea, eight hundred miles from the Atlantic coast, caught the news out of the sky. Nations are touching in the air; already science, commerce, and statesmanship are recognizing the unity of the race and are meeting in international conference and planning for the welfare of mankind. The Court of Arbitration at The Hague, and the splendid structure erected in Washington by the twenty-one American republics and dedicated a few weeks ago, with a memorial to peace in every corner of the great hall, are signs of the times. It is proposed to declare wide sections of the Atlantic and Pacific, which have become both crowded mail routes and commercial paths, neutral zones, within which ships of no nation are to engage in combat. Even now, the keynote struck by the angels over the hills of Bethlehem, more than nineteen centuries ago, is beginning to echo over the land and sea and around the planet: "On earth peace, and good will to men."

The Church of Christ is alert and awake to her opportunity. You have been following these great missionary conventions which have been stirring the country like a new crusade. You have been thrilled with their rallying cry, "The evangelization of the world in this generation." Not that every human being will be converted at once; but long before the close of the twentieth century Christianity will no longer be an alien faith in any land under the sun, that every human being born into this world shall have the opportunity of the inheritance of the fullness of life through our Lord Jesus Christ. Those conventions reached a climax in a monstrous gathering in Chicago two weeks ago. It was another Pentecost. You think it a singular place for a Pentecost, but multitudes of consecrated and aggressive people live there. That convention recalls an incident of the German-Austrian war, at the battle of Sadowa. The Austrian artillery was mowing down the German lines. Even Von Moltke was tense and pale. "General," asked the old Emperor, "how long can we endure this?" "Sire, not another hour," was the reply. Suddenly the smoke was seen to rise on the left over the heights of Chlum-Chlum, taken and lost seven times by the Prussian forces. "What does that mean?" asked the Emperor. "Sire," said Von Moltke, lifting his cap and saluting, his face wreathed in smiles, "it means that the Crown Prince has arrived and the day is ours." The Crown Prince is in action on the field as never before, and the victory of the world's evangelization is sure. Through Methodism, in a good degree, our own nation has had a wondrous training for this hour. Two great events of world-wide significance stand closely related in human history. One is

the transfer of this continent from the Latin to the Anglo-Saxon civilization, and the other is the rise of Methodism. The taking of Quebec and political shifting of the continent was as distinctly an act of God as the fall of Jericho and the conquest of Canaan. Think of the marvelous mediæval grip that was broken in an hour, with a chain of forts from the St. Lawrence, along the Great Lakes, and down the Mississippi to the Gulf! Only Almighty God can do such things. While Wolfe was maneuvering about Quebec, God was putting John Wesley through some maneuvers in England. Whitefield wrote to him from Bristol asking him to help him in his great open-air meetings. John hesitated and consulted the Scripture in a mechanical way, as his custom then was. His eyes fell upon these words: "Get thee up into Nebo, and die there." The good Lord and Susannah had considerable trouble jolting John into some new visions of truth. But he took his life in his hands and went up, and began his wondrous field-preaching, the real beginning of camp meetings, and died more than a half century later in his own bed in London, as serenely as Moses, who died on the top of Pisgah, from the kiss of the Eternal, or a daisy that withers up and floats away on the breath of heaven. So when the continent was open, the greatest evangelistic movement of history was in motion and ready for the field. Stephen A. Douglas once said on the floor of the United States Senate that the Methodist itinerants carried civilization in their saddlebags through the western wilderness. That rare man, Mr. Roosevelt, whose movements on the earth are attracting more attention than Halley's comet in the heavens, in his book "Winning of the West," pays high tribute to the work of the daring itinerants in building up the great republic. Nowhere does Shakespeare's striking simile from the bees apply more happily than to the pioneer preachers, with the Bible and hymn book, pushing their way through the wilderness and filling every valley with their songs. "Singing masons building roofs of gold." Yes, they carried civilization in their saddlebags, but they carried vastly more; they carried the Holy Ghost in their hearts, and the beginning of the kingdom of God.

But, brothers, God overwhelmed us in answering our prayers. We prayed for open doors, and he has opened them forward and backward. A tide of alien immigration has been pouring in upon us for years, more than a million strong. Its wavelets touch the Southland, but its full tide threatens to overwhelm some of our Northern cities. New York adds an alien population to itself each year larger than the city of St. Louis. Take the Jewish contingent alone. The name of Cohen outnumbers the name of Smith in the city directory of New York. That noble patriot, John Smith, is in full retreat before Aaron Cohen. The Island of Manhattan, which some think mistakes itself for the whole continent, is fast becoming the greatest foreign missionary field on earth. There is one street in Chicago in which fifty-seven languages are spoken. It requires more than forty languages to carry the gospel to the inhabitants of a single city in New England. This is no longer the world of our

grandfathers, but a new one altogether. Our task is not to evangelize a homogeneous people, but all nations knocking at our doors. But our people are rising with new courage to widening opportunities. We are preaching the gospel under thirty-four flags, including France and Russia, and in more than one hundred languages and dialects. Methodism in a true sense has received the gift of tongues. We are endeavoring to adjust our methods to changed conditions, and are organizing new means of attack without sacrificing our faith or our altar fires. We believe that a Church alert, wise, and full of the Holy Ghost, will find true what Moses found true in Israel's march toward Canaan: "No city was too strong for us."

As one looks out over society in the twentieth century, he detects the onward sweep of certain great social movements: labor seeking to better itself; races reaching toward brotherhood; society trying to work itself clear of poverty, corruption, and crime, and all that obstructs its upward path. But he will discover the Church of Christ, like a pillar of fire, at the head of each forward movement. The Church withstands the plutocrat, who would control business by a cash nexus alone, denying those finer qualities that make us men. The Church hears the cry of the disinherited, and the piteous wail of the child under the wheel of Mammon, and battles for relief and true human equation. We are told, sometimes, that the Church is falling behind the human procession, but it is not true. Protestantism alone has fifty-three million sittings in this country alone, enough to permit every man, woman, and child in the nation to worship at her altars; and she keeps this pathway of privilege adequate and open by adding almost two million sittings a year. It is admitted that Methodism has conquered to the very bottom of human society, rescuing the poor and lowly; but can she conquer to the top also? Has she a message to an opulent and cultivated civilization? Well, Methodism has as distinct and vital message to the twentieth century as she ever had to the eighteenth. It is this, the spiritualization and glorification of all life. The earth has a twofold motion: one on its own axis, and that brings day and night; the other is in a celestial orbit around the sun, and that brings the seasons. Many have but the one motion, revolving on the axis of an individual enterprise that brings accumulation and nothing more. They need to be lifted into a celestial orbit, to have life threaded with the spiritual purpose of holiness and human service, that brings all seasons and the richest fruitage to the soul. Socialism lives by bread alone; materialism builds its towers of Babel and has no vision of a kingdom of righteousness and love; but Christian faith and life bring heaven and earth together in glorious harmony. I am persuaded, brothers, that in this new and intense warfare with materialism, worldliness, and selfishness now upon us, you will be called upon to play an heroic part. The romance of the twentieth century will be the development of the Southland, industrially, commercially, spiritually. God has locked within your keeping resources, material and spiritual, beyond your dreams. When they are fully released, they will surprise and uplift

the nation, and through the nation the world. Brothers, we need you sorely, sorely in certain centers where the odds are heavily against us.

A question that is profoundly stirring us at the present time is the relation of Methodism to higher education. There are those who warn us from the field altogether. Some of our institutions, under the lure of gold, are lifting their anchors and pointing the compass toward ports of ease. This question is not new. It emerged early in the Christian dispensation when Satan confronted our Lord on the mountain top and proposed, for certain modifications of His plan, to endow the new scheme of human redemption, pouring out without reserve the gold, the silver, the oil, the steel, and the whole treasure of the earth. You remember what our Lord said, standing there in lowly garb, his hands hardened with human toil, with a vision of the cross rising before him: "Get thee behind me, Satan." We must get hold of that Scripture, and let it thunder again upon the earth. Methodism dare not abdicate its responsibility in the matter of higher education, and that for two reasons: the Christian ideal of education is infinitely larger than the secular ideal; it aims to train not only the body and the mind, but the very soul itself, for divine fellowship, for holiness and service. Again, the years of college life are of the utmost importance in the formation of character; in that period youth is peculiarly responsive to the Christian ideal; then the gates into the true and eternal life of the spirit swing open most readily. Methodism must guard most sacredly those gates of life. The relation of Methodism to education is not that of Rome. The public schools are not Godless, but necessary gates and defenses of civilization and progress. The State University has a place and service as a part of that system. We have no quarrels with technical schools. Religion would not enter these realms with ritual creed or empty forms, but through illuminated personalities. Christianity wins its greatest victories, not in a coat of mail nor with dogmatic sword thrusts, but through the contagion of Christian personality. The dynamic of Christianity is human personality, combining the highest intellectual culture with sincere faith, radiant in holiness and love. It will find education a sphere of influence as it finds it in industry, commerce, professional and social life, in the entire round of human occupation, until the whole earth with all its manifold activities shall shine with justice, truth, and love—with the very glory of the Lord. You can no more safely shut religion from the domain of education than you can shut out the sunlight and vital air of heaven. The old alchemists used to say that if one drew garlic over a loadstone, its magnetic power would be destroyed. I am sure that the Christian ideal of education becomes dead and powerless at the touch of avarice. O, Church of Christ, beware, beware of the garlic of pagan gold!

Brothers, will you bear with me while I speak the deepest word in my heart? When Bismarck was a boy he was distressed that the German people were separated into more than thirty kingdoms. It was the dream and ambition of his life that they should be united into one great

fellowship. The ideal was realized when the smoke of the Franco-Prussian war cleared away and the venerable King of Prussia was crowned Emperor of a united Germany in the palace of Versailles. From the morning of my ministry, my heart has been stimulated by the dream and hope that the two great branches of Methodism in this country should be concentrated into closer fellowship and on truer lines of coöperative service. It will be perhaps the next great advance of the kingdom of God on earth. I would gladly pour out my life-blood that this great consummation might be realized in the divine order and manner. Thousands, North and South, would do the same. While brooding on these things, the prophet Ezekiel seemed to come to me and whisper in my ear and heart. I will repeat the message he brought, and do you interpret. Hear the prophet Ezekiel: "I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." The prayer of our Lord in the seventeenth of John is stirring the Church as never before: "I pray that they may be one; even as thou, Father, art in me; that they also may be in us; that the world may believe that thou didst send me." Divisions of Christians on minor issues, especially those related by common faith, heritage, and purpose, arrest the influence of the Church, while true unity is the overwhelming evidence of the Divine Presence. There is a unity of a watch where the wheels are riveted together; there is a higher unity of the solar system where each star moves in its own orbit, yet serves and in a measure sustains the whole. That is the ideal of Christian unity. Certain denominational orbits, I believe, are in divine order and will remain, but I just as firmly believe that the thin and temporary walls of lath and plaster separating blood relations and branches of one family, will be so jarred by spiritual forces that they will fall down under the gravity of love. I have no faith in paper millenniums; I have made several of them myself; but paper is not substantial enough for a millennium. Negotiations, policies of explanation, the craft of diplomatists, the fashions and tricks of religious phrases, can never anneal us; only a new vision of Christ and his kingdom, and a new Pentecost, can do it. We all know full well the difficulty in the way. To the heart of that difficulty, in God's name, I mean to speak frankly. I will so speak, even though it may involve criticism and the loss of influence in some ecclesiastical circles. Yet in the presence of God, and under the responsibilities of this hour, I must speak my deepest conviction. God means something by races and color regulating the relations of the various families of mankind, just as he means something by the mountain ranges that run on the face of the earth and by the seas that separate the nations. The Alps, for instance, extend politically clear across the Atlantic. The line was a divine projection and protection. The northern continent of this western hemisphere was settled from Northern Europe and dominated by the Anglo-Saxon civilization, and the southern continent was settled from the south of Europe and dominated

by the Latin civilization. Paul said at Mars hill: "God hath made of one blood all nations of men for to dwell in all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." The nation is the unit of the world's progress. God's plan is fulfilled, not by coalescing but by correlating the races. God's lines and purposes are equally distinct in racial characteristics and endowments. We are to think God's thoughts after him, not through prejudice or pride, but by enlightened reason and under the law of love. There comes a time in the life of a child when he must maintain his own center of gravity and move forward by his own initiative, or be arrested in his true development. It is not less true of races; but, brothers, the time will never come when the obligation of guidance, of protection, of the ministry of love and service, will cease so long as there is need. Absolutely the main question between us is the form in which this helpful ministry may be most effective. Virgil takes leave of Dante on the edge of Paradise with these words:

> "Thus far, with art and skill thy way I've urged
> Along the narrow, steep, and dark ascent;
> Behold the sunlight on thy forehead thrown;
> Thy will is henceforth upright, free, and sound;
> Lord o'er thyself, be mitered and be crowned."

Such is the relation of Christianity to all the backward races of the earth. Patiently and at any cost she must lead them forward until they obtain the splendid crown of personality, true self-control and self-direction. Brothers, this will only be possible in obedience to the supreme law of the gospel. O, ye Methodists, North and South, hear the word of God: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength." The dominant notes of the Christian life are: with all thy heart, consecration; with all thy mind, rationality; with all thy soul, aspiration; with all thy strength, driving energy. I doubt if ever a people more nearly attained the grace of loving the Lord with the whole heart than the Methodist folk; but, brothers, we have something to learn yet about loving God with the whole mind; it means facing new truth and the problems before us, not with prejudice and inherited tradition, but with an open and hospitable mind, and thinking them through devoutly, humbly, but bravely, to the end; and then rising to the sublime height of daring obedience and connecting the full force of our personality with our clear and sincere conviction. A true Methodist will respond to all the high notes of the law of Christ. It is imperative, brothers, that we think our way through our differences, close up the ranks and unite our forces more wisely against the mighty battle-lines of evil advancing against us. Great victories of the cross await the new alignment. The day before Nelson fell at Trafalgar, he asked Admiral Collinwood where Captain Rotherham was. "We are not on the best of terms," was the reply. Nelson immediately sent a boat for Rotherham, and taking him to Collin-

wood, said: "Men, we are under the guns of the enemy. A battle is imminent involving the very life of the kingdom. In God's name, join hearts and hands and forces against the common enemy." They shook hands in tears.

Brothers, I close my message with a challenge of love. O, ye chivalrous sons of the South; you who have been the knights and guardians of the holiest rights and the highest hopes of humanity! Let us join forces against our common foes, and for the unity of Methodism, the glory of our Lord, and the redemption of the race. Let us think our way through our differences, justly and kindly, under the guidance of the Holy Spirit, who will lead us into all truth until our hearts touch again at the Cross, and we find the true center of the King's Highway. Let us pay the price, whatever the cost may be, and promptly and generously make the new adjustments necessary to the interest of the kingdom. Brothers, I speak in the name of multitudes who look this way with solicitude. Accept our challenge of love. We will meet you on the heights of Christian fellowship and in a new covenant of love, to fulfill the great ideal of Methodism and spread holiness over this land and over all lands. The whole earth will then ring with a new note of triumph, and heaven itself will thrill with the joy of our glad jubilee.

ADDRESS OF HON. J. FRANK HANLY, OF THE METHODIST EPISCOPAL CHURCH.

Mr. President, Fathers, and Brethren: I come from that great empire beyond the Ohio—the old Northwest Territory. An empire wrung by our fathers from forest gloom and prairie solitude, and by them dedicated forever to human liberty, civil and religious. An empire reclaimed, and peopled now by a mighty population—sixteen millions in number—in whose veins leap and course the mingled blood of every civilized nation beneath the sun. An empire continental in its vastness, immeasurable in its wealth, tireless in its energy, conquering in its power. An empire of many differing and conflicting religious beliefs and creeds, but through whose history of one hundred and twenty years there run like golden strands the silken cords of our own common faith—the faith of Wesley and of Asbury, of Simpson and of Galloway. An empire whose ever-widening bounds and farthest-flung frontiers could not outstrip the winged gospel told by tongues that spoke our common creed. An empire athrill with the heart-throb and purpose of twentieth century Methodism, rising by sublime impulse to the high levels of twentieth century opportunity.

But vast as it is and many as they are, I am here to speak for more than those of our faith and creed who live in that great empire.

Your mother—the mother of all American Methodisms—has sent me. I bear her commission. I am her ambassador. Her holy fathers willed that I should come to you and bring to you salutation and greeting from

all her children everywhere throughout the land. And so I have come—come to you even here—to the land of my own maternal parent's birth—the bearer of a message fresh from your mother's heart—a message of continuing, abiding interest; of impelling affection; of unceasing, yearning love. She holds you still in tender remembrance. She has so held you throughout all the years of your separation. She will so hold you to the end. She salutes you with pride and with exultation. Before all the world she avows her kinship and claims you for her very own. By bonds as holy as human souls have ever known, she claims you; by ties as sacred as the common altar at which you one time knelt; by the pangs that gave you birth, by the travail out of which you came. So runs her message.

And you—you have justified and earned her confidence and her love. You have justified and earned them both. Justified and earned them by the gospel you have preached, by the courage you have shown, by the adversities you have borne, by that patience you have exhibited, by the work you have wrought, by the bodily pain you have soothed, by the passions you have stilled, by the souls you have saved.

Avowing her kinship, and loving you and confiding in you as she does, she wishes you to know that, though progress marks her way, fundamentally she has not changed. That while she has caught new concepts of duty and had new visions of service; while her heart-beat has quickened with the quickening tide of modern life, and her sympathies have widened and deepened "with the process of the suns," she is still engaged in the old-time mission of carrying the gospel of the crucified Christ to erring men and women. She stands by the ancient faith. She still believes in the existence of a triune God, in a personal Saviour, in the divinity of the Christ, in the redemptive power of his spilled blood, and in the immortality of the human soul.

She still reads the same old Bible, sings the old songs, kneels at the old altars, prays the old prayers, worships the same great, loving heavenly Father as in the days agone. She is not yet weary in well doing. She knows she cannot stand still, that if she does not advance she must retreat, and her buglers do not know how to sound retreat. She makes every moral conflict of her own. In her pulpits great moral questions receive downright and fearless discussion. She throws her immense weight on the moral side of every question, and believes her obligation lies wherever a moral issue is or can be raised. She holds herself bound to speak against wrongs wherever found. She insists that men go right in life, whether in private or in public station; that

"No house can stand, no kingdom can endure,
Built on the crumbling rock of self-desire."

She believes the religion of Christ is not a potted plant, but a virile, diffused, and living force, melting evil customs, breaking down wicked institutions, affecting all it touches. She does not believe in mixing either business or politics with religion, but she does believe in mixing religion with both business and politics.

She does not believe she should enter politics to get funds from public treasuries for her use, to secure legislative mandate for her ritual or police support for her doctrines; but she does believe that religion driven from the field of national interests into the refuge of private life loses its grasp on the world and ceases to be effective among men; that there are high qualities and influences which can be created only by the Christian Church, and that it is therefore her duty to exert herself to reach the social and political life of the nation. That her place is on the firing line where the battle is. That it is a part of her business to translate Christ's teachings into the activities of human affairs. That she ought to be a humanizing influence. That it is not only her privilege, but her bounden duty, when she can, to create moral issues and so to press them as to compel political parties to espouse them. That it is her mission to save both the individual and the race.

She believes in the divorcement of Church and State, that the machinery of the two should be kept absolutely separate. But she also believes that the State needs a Church devoted to the moral welfare of society. That liberty cannot survive without religion; that any people must be religious to be free. That both Church and State should be the servants of humanity. That our institutions and traditions have been born and developed under the inspiriation and dominance of Christian faith. That her obligations require her to assail every wrongful relation among men, and to defend every rightful relation. That beside the hope of personal salvation she ought to plant the social hope.

She refuses to be muzzled or to keep silent on any great matter. She does not believe evils can be destroyed or eradicated by saying nothing about them. That they be the spokesmen of an awakened people; not dawdlers singing a lullaby, but man-warriors sounding the reveille.

She is abreast of the intellectual attainment and alive to the scientific discoveries of the age. She recognizes the fact that man has at last partially triumphed over mystery and space; that a new earth and a new heaven have been created; that he has augmented his powers and multiplied his possibilities until his whisper is heard beneath the seas and among the clouds. That the "latched Antipodes" at last are open; that the East and West have met. That all the world is now her parish; that its millions are in her hands. That because of these things, she must henceforth think in continents, and her deeds must henceforth be world-deeds. She is conscious that she is at last face to face with the non-Christian religions of the world, and that she must conquer or herself be vanquished.

Gathering herself to meet the shock of the impending conflict, she turns for earthly aid and comfort to those who share her traditions and her faith—to the followers of her founder—the children of John Wesley. But she finds them divided and scattered—twenty-seven separate and distinct denominations—fighting, fighting bravely and well, but each fighting in its own way, in independent and unsupported detachments, without concert of action or unity of direction, weakened by the waste

of rivalry, impotent for want of resources, foiled and defeated for lack of support. These twenty-seven denominations have resources enough in the aggregate to insure victory and save the world, but they fail because their forces cannot be brought to the point of contact at the crux of battle. The opportunity is heaven-born. The need is imperative. But the independent regiments fight. Brave men fall. The ranks are thinned. Now and then a position is taken, here and there, by sheer personal daring and supreme individual sacrifice, but final and complete victory is impossible. The condition is pitiful. Twenty-seven independent and separate armies where there should be but one! Diffusion of forces where there should be concentration! Division where there should be unity! Discord where there should be harmony! Weakness where there should be strength! Impotence where there should be power! Defeat where there should be victory!

This is specially true in Methodism in America, and peculiarly so of us. More than all others, we should be united. Betweeen us there should be an indissoluble union. We sing from the same hymn book and recite the same catechism. We have common educational institutions; a common order of service; a common faith; a common Church polity; a common history; a common doctrinal heritage; are divided—divided at a time when the need of union is mortal, in an era when concentration and consolidation are in the very air we breathe, and every temporal interest is being melted and hammered into a solidarity as compact and round as a cannon ball.

There is scarcely a note in the music of the age that does not draw us together and impel us to unity. The ties of kinship, oneness of faith, the bonds of fellowship, memories old and sacred, incite to union; common danger and unspeakable need require it; the glories of the past, the unparalleled opportunities of the present, the splendor of the possible future, conspire to affect it; the very times themselves complot for its accomplishment. And yet we are separated! With us the waste of rivalry goes on!

In the nation the sectional differences out of which our separation grew have passed away. I recall those differences now only in appeal to you, and to those whose commission I bear, for a reunited Methodism.

It was a mighty struggle—a conflict fierce as human life in its tensest mood—between Titanic peoples. And what a story the record of it is! How it stirs the blood! How it inspires to love of country! How it impels to high endeavor! And what valorous foes they were! They were and are, thank God, our countrymen—the Blue and the Gray. In their veins flowed kindred blood—blood that leaps and burns in ours to-day. They differed; differed until at last the parliament of debate was closed; and then, like men, they fought their differences out, in open war—on the field of battle—sealing the settlement with their blood, and giving the world a new concept of human valor.

There were wounds. There was suffering. There was heartache. There were asperities. There was death. There was bereavement.

These were inevitable. But there was a nobility about it all that, seen through the intervening years, silences discord, softens hate, and makes forgiveness easy. From these red fields we reaped glory enough for all, enough to immortalize both peoples. Wounds then made now aer healed. To-day we laugh and weep together. Asperities are forgotten. The past is remembered without bitterness. Glory hovers like a benediction over half a hundred immortal fields and guards with solemn round the bivouac of the dead, giving no heed to the garb they wore. Their greatness is their passport to immortality, the bond of our eternal gratitude. It is the legacy of all—the heritage of the nation. Reconciliation has come with influences soft and holy. We are one people again; our country one, solid, unified, nationalized; her "flag in love with all the winds of heaven." And yet we—we who before then were one—are still divided.

Nineteen hundred years ago the shepherds, watching their flocks by night among the hills of Judea, were stirred by a cry in the sky, from angel lips, rising into the ecstasy of song, announcing the coming of the Prince of Peace, in a message glad and sweet:

> "Glory to God in the highest,
> And on earth peace, good will toward men."

To-day the nations of the earth are hearing that cry. The message of peace on earth and good will toward men then announced to humble herdsmen is making its way now into the international relations of the world. The Saviour's new commandment "that ye love one another" is reaching the hearts of the great, of the men who rule and administer government throughout the earth. The dawn of universal peace is desired and longed for. And the day is coming—in the providence of a merciful God—the day is coming, when war shall be made no more; when the carnage of the battlefield shall be but a barbaric memory; when the millions in uniform who now stride the bent back of overburdened producers shall toil as fellow-reapers at their side; when the dreadnaughts that now ride the seas shall, unarmed, bear only messages of peace and good will; when government everywhere shall be administered with justice and mercy; when the federation of the race shall be achieved; when men shall know and acknowledge the great fact that "God hath made of one blood all nations"—the fact of universal brotherhood.

But we—we, the children of Wesley—we who should be first to catch the ripening purpose of the times—labor on in separate ways, as though we did not hear and did not know, fluttering where we might soar.

On the eve of his betrayal—aye, within a few hours of his crucifixion—the Lord Jesus, conscious of his approaching separation from them, knelt among his disciples, and prayed for them with a love so tender, a concern so profound, and an eloquence so simple, that I wonder how men who love him can read it and continue estranged from one another. Here is the burden of it; and, brethren, I pray you hear it and think

of it in this connection: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. . . . Neither pray I for those alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; . . . that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

So prayed the Christ for his disciples and for us, even in the shadow of his martyrdom! And yet, we continue to steel our hearts against his plea and to crucify him anew by remaining separate and apart—two, where he would have us one.

And union would mean so much to Him, to the world, and to ourselves! It would mean the beginning of a new day in Methodism. It would raise the membership above that of both Churches now, in numbers and in character. It would stir new depths in our religious natures. It would elevate our aims, ennoble our motives, intensify our convictions, and quicken our zeal. It would lift us beyond the narrowness of the past, carry us to the peak and pinnacle of religious power, and make this a summit century.

What a force we could bring to the fighting line! What an organized conscience we could become! What an impelling, centripetal, moral force! What an epoch-making event it would be! What a triumph of love and unity!

Two years ago I sat in the General Conference of the Methodist Episcopal Church, convened in Baltimore, and saw and heard that which laid upon my conscience the question of union between you and us, as it had never been laid before, and which put into my heart the germs of the appeal I am now making.

A resolution had been passed, directed to the Methodist Protestant Church, then assembled in General Conference at Pittsburg, inviting that splendid body of militant Methodists to renew organic fellowship with us. A deputation of distinguished men, composed of Bishop Warren, Rev. J. F. Goucher, and Senator J. P. Dolliver, had been appointed to carry the resolution to Pittsburg. Both the messengers and the message had been kindly received, and a deputation headed by the President of the Conference, Rev. Dr. T. H. Lewis, had been appointed and sent to us in Baltimore, bringing in return a message of tenderest affection and voicing the common wish of both great bodies. The message from them was presented to us by Dr. Lewis in simile so apt, in diction so beautiful, and in eloquence so masterful, as to melt the heartbeats of the vast assemblage into one mighty throb of fellowship and love. It was the supreme moment—the high-water mark—of a supreme assemblage, surpassing by far anything I have ever experienced or seen. He brought home to us our responsibility in this behalf as I would that I could now bring it home to you. Expressing the desire of his people to come back home, he turned to us with this:

"Our Church is in the South as well as in the North. We are united

in one family that knows no distinctions or boundaries. The slavery question divided us, but the Christian question united us again. We touch hands and hearts with those who differ in other things, but agree in Christ. When we think of going back home, the question recurs instantly and forcefully, 'Which home?' Fathers and brethren, suffer me to speak of this matter. If I am bold, it is your magnanimity which has made me bold. We are like children whose parents are separated. Do not force us to separate from each other in order that we may rejoin the family. We want to unite with a united home. You who know so well how to reach the heart, will you not speak to them as you have spoken to us? You who love Christ more than any Christian denomination, do you not love Methodism more than any section of it?"

Brethren, it is in that spirit that I am come to you. I bear no official message to you to renew organic fellowship with us. That I have no authority to offer. Unhappily, the movement for organic union between us has not yet progressed that far. But from the moment I heard the eloquent and pathetic appeal of Dr. Lewis to which I have referred —the appeal of a child who longs to return home—I have felt that I could not absolve my own soul until I had made this appeal to you. I did not say so to any one. My desire was never put into words, but it was ever present in my heart. When later the Board of Bishops, without a word or hint from me, or any one else in my behalf so far as I am aware, commissioned me and sent me to you, they gave me the opportunity for which I longed. And now, if I can only take occasion by the hand and lay this great cause upon your hearts as it should be laid upon them and as it was laid upon ours by Dr. Lewis, God will have blessed me beyond my desert. I have said I do not speak officially upon this question, that I am without authority so to speak; but I do voice the desire and hope of all my people. I bring you the vision they have caught—a vision for the realization of which yet in their day they hope and pray—the vision of a greater Methodism than the world has ever seen—the Methodist Church of America, united and consecrated, and equipped for action. Fathers and brethren, it is a world vision I bring you,—a vision the very concept of which is great, worthy of you and of us and of the times in which we live. Its consummation will lead great men to speak great words and do great deeds in many lands. It will be an inspiration to all our people everywhere, at home and abroad. It will enlarge our hope, unfetter our courage, and evoke anew our willingness to sacrifice. The spirit of the Christ will be in it—"Bridging the seas, shaking the continents."

Shall it be said of Methodism—of twentieth century Methodism, here in America—that, big with this mighty concept, this veritable manchild of hope and destiny, she went to accouchement when her time was come, lacking the strength to give birth? That of her travail there came no living issue, only a poor, dead thing, a something to be numbered forever among the nameless might-have-beens of human hope and endeavor?

It was said of some of the leaders of the contending factions which during the Revolution were rending France and staining her soil with her children's blood, "They hate one another more than they love France." Brethren, shall it be that in after years *our* children, turning the pages of *our* lives, will be compelled to close the book and through tear-dimmed eyes say of us, "They hated one another more than they loved Methodism, or even the Christ they professed to serve?"

Fathers and brethren, hear me: I beg of you and of my own people, let not these things be written or said of us. Let it rather be said and written that in this glad morning of this tremendous century we closed forever the book of the record of our differences and the causes that led to them, sealed it with our mingled tears, wrote forgiveness across its clasped lids, and turning away, marched to victory and to glory, under a common leadership, beneath the white banner of the Cross, leaving to our children the priceless heritage of a reunited Church, the holy joy and solemn ecstasy of a supreme consecration. Which shall it be? Which shall it be? We, and we alone, under God, can give the answer. The responsibility is ours. We cannot evade or escape it. We, and we alone, can decide. Organic fellowship is not only desirable, a thing to be longed for. It is more than that. It is possible. It is practicable.

I know there are difficulties that hinder, problems that perplex, questions that embarrass; that there are Alps in the way; but to God's people there should be no Alps. There are in this no difficulties, however great, that Christian love and faith cannot surmount; no problems, however complex or intricate, that Christian grace and patience cannot solve; no questions, however delicate or embarrassing, which Christian charity and forbearance cannot either waive or answer. Each will have to yield something; both will have to make concessions; but a way can be found. Aye, hear me, a way has already been found—a starlit way, pointed out by fingerboard and spoken word. The fingerboard is the Cross of Calvary, the spoken word is the dying plea of the crucified Christ—"Father, forgive them." Mutual forgiveness is the way. It is God's way. It is the way of the Lord Jesus. Wherever estrangement and separation have once been, it is the only way to reconciliation, honorable alike to both.

My friends, I finish with the prayer to Almighty God that Ephraim shall soon cease to vex Judah; that both may presently find the grace to do this great thing, to walk in this Christ-blest way. That the bonds of a restored and a re-formed national union shall speedily be strengthened by a reconciled and reunited Methodism, offering

"One faith against a whole world's unbelief,
One soul against the flesh of all mankind."

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